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GREEK

DIALECTS

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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

INTRODUCTION TO THE STUDY OF THE
GREEK DIALECTS

GRAMMAR
SELECTED INSCRIPTIONS
GLOSSARY

BY

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TO
THE MEMORY OF
THOMAS DAY SEYMOUR

PREFACE

The aim of this work is to furnish in concise form the essential material for an introductory study of the Greek dialects. Hitherto there has been no single volume intended to fulfill the requirements of college and graduate students who wish to gain a first-hand knowledge of Greek dialects, whether for a better understanding of historical Greek grammar, or for a greater appreciation of the variety of speech in the Greek world, only half suspected from the few dialects employed in literature, or as a substantial foundation for a critical study of these literary dialects, or merely for the ability to handle intelligently the numerous dialect inscriptions which are important in the investigation of Greek institutions.

It is now more than ten years since the author formed the plan of publishing a brief collection of Greek dialect inscriptions with explanatory notes for the use of students, and made a selection for this purpose. At that time Cauer's *Delectus inscriptionum Graecarum* (2d ed. 1883), which proved useful for many years, had already ceased to be a representative collection of dialect inscriptions. In the case of several dialects the material there given was quite overshadowed in importance by the discoveries of recent years. In the meantime this situation has been relieved by the publication of Solmsen's *Inscriptiones Graecae ad illustrandas dialectos selectae*. But another need, which it was equally a part of the plan to supply, namely of more explanatory matter for the assistance of beginners in the subject, has remained unfilled up to the present time, though here again in the meantime a book has been announced as in preparation (Thumb's *Handbuch der griechischen Dialekte*) which presumably aims to serve the same purpose as the present one.

With regard to the explanatory matter, the first plan was to accompany the inscriptions not only by exegetical, but also by rather full grammatical notes, with references to the grammars where the

peculiarity in question was treated as a whole. But the desire to include all that was most essential to the student in this single volume led to the expansion of the introduction into a concise "Grammar of the Dialects," and the author has come to believe that this may prove to be the most useful part of the work. Without it the student would be forced at every turn to consult either the larger Greek Grammars, where, naturally, the dialectic peculiarities are not sifted out from the discussion of the usual literary forms, or else the various grammars of special dialects. For, since Ahrens, the works devoted to the Greek dialects, aside from discussions of special topics, have consisted in separate grammars of a single dialect or, at the most, of a single group of dialects. Some of the advantages which this latter method undoubtedly possesses we have aimed to preserve by means of the Summaries (pp. 129-153).

Highly important as are the dialects for the comparative study of the Greek language, this Grammar is distinctly not intended as a manual of comparative Greek grammar. It restricts itself to the discussion of matters in which dialectic differences are to be observed, and the comparisons are almost wholly within Greek itself. Furthermore, the desired brevity could be secured only by eliminating almost wholly any detailed discussion of disputed points and citation of the views of others, whether in agreement or in opposition to those adopted in the text. Some notes and references are added in the Appendix, but even these are kept within narrow limits. Several of these references are to articles which have appeared since the printing of the Grammar, which began in September 1908, was completed.

Especial pains have been taken to define as precisely as possible the dialectic distribution of the several peculiarities, and it is believed that, though briefly stated and without exhaustive lists of examples, fuller information of this kind has been brought together than is to be found in any other general work. But, as the most competent critics will also be the first to admit, no one can be safe from the danger of having overlooked some stray occurrence of a given peculiarity in the vast and still much scattered material; and, furthermore, such statements of distribution are subject to the need of continual revision in the light of the constantly appearing new material.

The reasons for not attempting in the Grammar a fuller account of the peculiarities exhibited by our literary texts in dialect are set forth on p. 14.

The Selected Inscriptions show such a noticeable degree of coincidence with the selection made by Solmsen, in the work cited above, that it is perhaps well to state expressly that this is not the result of having simply adopted a large part of his selections with some additions, as it might appear, but of an independent selection, made some years before the appearance of his work, and, except for some necessary reduction, adhered to with probably not over half a dozen substitutions. For a brief collection the choice of the most representative inscriptions from a time when the dialects are comparatively unmixed is fairly clear. The later inscriptions with their various types of dialect mixture are of great interest, and some few examples of these have been included. But to represent this phase adequately is possible only in a much more comprehensive collection.

The transcription employed is also identical with that used by Solmsen in his second edition, but this again is the result of long-settled conviction that this system, as used for example by Baunack in his *Inschriften von Gortyn* (1885) and his edition of the Delphian inscriptions (1891), is the one best adapted for a work of this kind.

The brevity of the notes is justified by the assistance given in other parts of the book. If, before beginning the inscriptions of a given dialect, the student familiarizes himself with its main characteristics by the help of the Summaries (180-273), he will not feel the need of a comment or reference for a form that, from the point of view of the dialect in question, has nothing abnormal about it. Furthermore, the Glossary makes it unnecessary to comment on many individual words. Detailed discussion of the problems of chronology, constitutional antiquities, etc. which are involved in many of the inscriptions is not called for in a work the principal aim of which is linguistic.

It is sometimes advisable for a student to depart from the order in which the inscriptions are given, and to begin his study of a dialect with one of the later inscriptions, e.g. in Arcadian to read first no. 18, leaving until later the more difficult nos. 16, 17.

The Glossary and Index, besides serving as an index to the Grammar, is intended to include all words occurring in the Selected Inscriptions which are not to be found in Liddell and Scott, or exhibit unusual meanings.

Some time after this book was first planned, I learned that the editors of the College Series had already arranged for a volume dealing with the monuments, inscriptional and literary, which represent the different dialects of Greece, by Professor H. W. Smyth. But, finding that Professor Smyth, because of other interests, was quite willing to relinquish the task, the editors invited me to contribute my contemplated work to the Series. The late Professor Seymour, under whom more than twenty years ago I had read my first dialect inscriptions, gave me valuable counsel on the general plan, and before his lamented death read over a large part of my manuscript. I am also under obligation to Professor Gulick for the great care with which he has read the proofs and for important suggestions. The proofreading in the office of the publishers has been so notably accurate and scholarly that I cannot omit to express my appreciation of it.

C. D. B.

CHICAGO, NOVEMBER 1909

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ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

Acarn. = Acarnanian	Germ. = German
Ach. = Achæan	Gortyn. = Gortynian
Aegin. = Aeginetan	HeracL. = Heracleean
Aetol. = Aetolian	Herm. = of Hermione
Agrig. = of Agrigentum	Ion. = Ionic
Amorg. = of Amorgos	Lac. = Laconian
And. = of Andania	Lat. = Latin
Arc. = Arcadian	Lesb. = Lesbian
Arc.-Cypr. = Arcado-Cyprian	Locr. = Locrian
Arg. = Argive (of Argos)	Mant. = Mantinean
Argol. = Argolic (of Argolis)	Meg. = Megarian
Astyp. = of Astypalaea	Mel. = of Melos
Att. = Attic	Mess. = Messenian
Att.-Ion. = Attic-Ionic	Mil. = of Miletus
Av. or Avest. = Avestan	Mycen. = of Mycene
Boeot. = Boeotian	Nisyr. = of Nisyrus
Calymn. = of Calymna	N. W. Grk. = Northwest Greek
Carpath. = of Carpathus	Olynth. = of Olynthus
Chalced. = of Chalcedon	Orop. = of Oropus
Chalcid. = Chalcidian	Pamph. = Pamphylian
Cnid. = Cnidian	Phoc. = Phocian
Coreyr. = Coreyraean	Rheg. = of Rhegium
Corinth. = Corinthian	Rhod. = Rhodian
Cret. = Cretan	Selin. = of Selinus
Cypr. = Cyprian	Sicil. = Sicilian
Cyren. = of Cyrene	Sicyon. = Sicyonian
Delph. = Delphian	Skt. = Sanskrit
Dodon. = of Dodona	Stir. = of Stiris
Dor. = Doric	Styr. = of Styra
El. = Elean	Sybar. = of Sybaris
Eng. = English	Syrac. = Syracusan
Ephes. = Ephesian	Teg. = Tegean
Epid. = Epidaurian	Thas. = of Thasos
Epir. = Epirotan	Ther. = Theran
Eretr. = Eretrian	Thess. = Thessalian
Eub. = Euboean	Troez. = of Troezen

In abbreviating the names of Greek authors and of their works, Liddell and Scott's list has been generally followed. Note also the more general gram. = grammatical (forms quoted from the ancient grammarians), and lit. = literary (forms quoted from the literary dialects without mention of the individual authors).

For abbreviations of modern works of reference, see under the Bibliography, pp. 281 ff.

Other abbreviations which are occasionally employed will be readily understood, as cpd. = compound, dat. = dative, inv. = imperative, l. = line, pl. = plural, sg. = singular, subj. = subjunctive.

PART I: GRAMMAR OF THE DIALECTS

INTRODUCTION

CLASSIFICATION AND INTERRELATION OF THE DIALECTS ¹

1. When the ancient grammarians spoke of the four dialects of Greece — Attic, Ionic, Aeolic, and Doric, to which some added the *κοινή* as a fifth — they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in

¹ See also the Summaries of Characteristics, 180–273, and Charts I and Ia at the end of the book.

the mother country.¹ As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below). That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g. 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only uncertainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g. Hdt. 1.145-146, 7.94), Megara (e.g. Strabo 9.392), Epidaurus (e.g. Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic.²

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied

¹ It is equally natural, and quite justifiable as a matter of convenience, to apply the same names to these earlier divisions. That the *name* Ionian, for example, did not gain its current application on the mainland, but in the east, is of no consequence. Such generic terms are everywhere of gradual growth.

² That is, in a period contemporaneous with the Aeolic and Achaean occupation of other parts of Greece (see below). Of a still remoter period the view has been advanced that the Ionians formed the first wave of Greek migration, were in fact the much-discussed Pelasgians, and for a time occupied also the territory which with the next wave of migration became Aeolic or Achaean. This is, naturally, much more problematical.

what had hitherto been an Aeolic land,¹ and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessaliotis than in Pelasgiotis. See 201, 202, 210, and Chart I. The Boeotians also are called Aeolians by Thucydides,² and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see 201 and Chart I), and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see 217 and Chart I), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians,³ we should recognize in these Boeotians, not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward. The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as for example the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia—in fact

¹ Hdt. 7.176 *ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσαντες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκτέεται.*

² Thuc. 7.57 οὗτοι δὲ Αἰολῆς Αἰολεῦσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίωι κατ' ἀνάγκην ἐμάχοντο, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 3.2 Βοιωτῶν ξυγγενῶν ὄντων (of the Lesbians).

³ Thuc. 1.12 Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκησαν.

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (107.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides,¹ and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,² and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (107.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,³ the error of which has long since been recognized, that

¹ Thuc. 3.102 ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα.

² Thuc. 4. 42 ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ᾧ Δωρικῆς τὸ πάλαϊ ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὓσιν Αἰολεῦσι.

³ Strabo 8.333 πάντες γὰρ οἱ ἐκ τῶν Ἰσθμοῦ πληθὺν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐν τῷ (sc. Ἰσθμῷ) Αἰολεῖς πρότερον ἦσαν, εἴτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἡρακλειδῶν τοὺς Δωριέας καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον

has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer, are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own. See 223 with *a*, 226, and Chart I. If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very serious objection. Indeed modern scholars do often class them under "Doric in the wider sense," calling them then specifically "North Doric." But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper.

In fact the most fundamental division of the Greek dialects is that into these West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in

πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθρους· ἐλείφθη δ' ἐν τῇ Πελοποννήσῳ τὰ δύο ἔθνη, τὸ τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἦττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἠλείοις, . . ., οὗτοι αἰολιστὶ διελέχθησαν, οἱ δ' ἄλλοι μὲν τῇ τινι ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἦττον αἰολίζοντες.

part also in the West Greek division. And to East Greek belongs also another group, the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See 189 and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Achaean is used in so many different senses¹ that it might be well to avoid it entirely. But it is convenient to apply it to this group, which actually has the best claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see 190.3-6 and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

¹ "Achaean" is applied by some to a supposed stratum intermediate between that which survived in Arcado-Cyprian and the later Doric. But there is no good evidence, either linguistic or otherwise, that any such intermediate stratum ever existed.

and there are certain points of agreement with Attic-Ionic (see 190.1, 193.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaean name," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaean, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaean speech in the Doric dialects spoken in lands formerly Achaean. For example, in Laconia Poseidon was worshiped under the name of Ποιοιδάν, which recalls Arc. Ποσοιδάν, the true Doric form being Ποτοιδάν (49.1, 61.5). Here possibly belongs *ιν* = *έν* in some Cretan inscriptions (10). Besides survivals which bear specifically either the Aeolic or the Achaean stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaean, only their provenance leading us to infer either Aeolic or Achaean source (e.g. probably Achaean, *τελεσφορέντες* 157, *πεδά* 137.5, *γροφεύς* etc. 5, 6); or again others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one,

The classification of the dialects is then, in outline, as follows:¹

West Greek Division	East Greek Division
1. Northwest Greek: Phocian, Locrian, Elean, etc.	1. Attic-Ionic.
2. Doric: Laconian, Corinthian, Argolic, Cretan, etc.	2. Aeolic: Lesbian, Thessalian, Boeotian.
	3. Arcado-Cyprian or Achæan.

2. The Greek dialects, classified in accordance with the preceding scheme, and with their important subdivisions noted, are the following. For summaries of the characteristics of each, see 180-273.

EAST GREEK

I. THE ATTIC-IONIC GROUP

1. Attic.

2. Ionic.

A. **East Ionic**, or Ionic of Asia Minor. The Ionic cities of the coast of Asia Minor and the adjacent islands, Samos, Chios, etc., together with their colonies, mostly on the Hellespont, Propontis, and Euxine. There are some local varieties, of which the most marked is Chian, containing some Lesbian features.

B. **Central Ionic**, or Ionic of the Cyclades. The Ionic Cyclades, Naxos, Amorgos, Paros with its colony Thasos, Delos, Tenos, Andros, Ceos, etc.

C. **West Ionic**, or **Euboean**. Chalcis (with its colonies in Italy, Sicily, and the Chalcidian peninsula) and the other cities of Euboea. A local dialect with marked characteristics is the Eretrian, seen in the inscriptions of Eretria and Oropus.

¹ Pamphylian, of which the meager remains permit only a very imperfect knowledge, and which is therefore, barring occasional references, ignored in this book, shows notable affinities on the one hand with Arcado-Cyprian ($v = o$, $\xi\xi$ with dat., etc.), on the other with West Greek ($\phi\lambda\kappa\alpha\tau\iota$, $\iota\alpha\rho\acute{o}s$, $\delta\kappa\alpha$, etc.). As Thessalian and Boeotian represent a mixture of Aeolic and West Greek, so Pamphylian of Achæan and West Greek. Quite probably the earliest colonists were Achæans from the Peloponnesus, later followed by Dorians.

II. THE ARCADE-CYPRIAN OR ACHAEAN GROUP

1. **Arcadian.** The most important material is from Tegea and Mantinea.

2. **Cyprian.** There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary.

III. THE AEOLIC GROUP

1. **Lesbian**, or Asiatic Aeolic.¹ The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the chief cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian.**² Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis, which may be conveniently, if not quite appropriately, designated as East and West Thessalian.

From Phthiotis there is an early Thessalian inscription, but most of the material is from the period of Aetolian domination and in the Northwest Greek *κοινή*. See 279. From Histiaeotis, Perrhaebia, and Magnesia the material is very scanty.

3. **Boeotian.**² The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

WEST GREEK

IV. THE NORTHWEST GREEK GROUP

1. **Phocian.** A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian**.

¹ Sometimes called simply Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

² That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above, pp. 2, 3.

2. **Locrian.** The early and important inscriptions are from western Locris. From eastern Locris the material is meager and late.

3. **Elean.** All the material, much of which is very early, is from Olympia.

4. The **Northwest Greek** *κοινή*. Employed in Aetolia and other regions under the domination of the Aetolian league. See 279.

NOTE. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have practically no material from a time when they retained their individuality. In Aetolia, for example, before the rise of the Northwest Greek *κοινή* there was undoubtedly a distinct Northwest Greek dialect, probably most nearly related to Locrian, but of this pure Aetolian we have no knowledge. Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek *κοινή*, but the Doric *κοινή*, like that of the contemporaneous inscriptions of Coreyra. See 279. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek *κοινή* from the Aetolian period (see 279), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i.e. Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, both on account of their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek *κοινή*, but in the same Doric *κοινή* that was used in Corinth and Sicily.

V. THE DORIC GROUP

1. **Laconian and Heracleian.** Laconia and its colonies Tarentum and Heraclea. Heracleian, well known from the Heracleian Tables, has peculiarities of its own, and is treated as a distinct dialect,

2. **Messenian.** There is scarcely any material until a late period, when the dialect is no longer pure.

3. **Megarian.** Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosphorus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian.** Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Coreyra (with its own colonies Apollonia and Dyrrhachium), Leucas, Anactorium, Ambracia, etc., and, in Sicily, Syracuse with its own colonies. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Coreyraean, Syracusan, etc.

5. **Argolic.** Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus together with Aegina.¹ Argolic (abbreviated Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus.

6. **Rhodian.** Rhodes (Camirus, Ialysus, Lindus, and the city of Rhodes) with the adjacent small islands (Chalce, etc.) and Carpathus, Telos, and Syme, the settlements on the mainland (the Rhodian Peraea) and Phaselis in Pamphylia, and the Sicilian colonies Gela and Agrigentum (an inscription of Rhegium, though not a Rhodian colony, is in the same dialect). The material is very extensive, but little of it is early.

7. **Coan and Calymnian.** The material is considerable, but not early.

8. The dialects of Cnidus, and of Nisyrus, Anaphe, Astypalaea, and other small islands. The material is late, and insufficient to determine whether any of these should properly be grouped with Rhodian, Coan, or Theran. Nisyrus, for example, was nearly always connected politically with either Cos or Rhodes.

9. **Theran and Melian.** Thera with Cyrene, and Melos. Early inscriptions are numerous, but brief.

¹ From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic (note *iaplos* with lenis, 58 b).

10. **Cretan.** This is now the best-known of all the Doric dialects, owing to the very extensive early material, especially from Gortyna. The dialect of Gortyna and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See 273. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

THE DIALECTS IN LITERATURE

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their rôle once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all classes, is a mixture of Aeolic and Ionic, — in the main Old Ionic but with the retention of many Aeolic forms, such as *ἄμμες* beside *ἡμεῖς*, genitive singular in *-ᾱο* beside *-εω*, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcæus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was

directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g. Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Alcman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g. $\tau\tau = \sigma\sigma$, $\rho\rho = \rho\sigma$). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did, later, Archimedes. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are

spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no rôle whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

NOTE. In the following exposition, dialectic forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectic peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms.

PHONOLOGY

THE ALPHABET

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its development as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs Φ , X , Ψ have not yet been introduced, and the Ξ is not in use. The sounds of ϕ , χ are represented by πh , κh (or ρh), or, as in Crete, where Θ (H) when used is η not h , are not distinguished from π , κ ; those of ψ , ξ , by $\pi\sigma$, $\kappa\sigma$.

2. In the next stage of development, after the introduction of Φ , X , Ψ , the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as ϕ , χ , ψ , and also uses the Ξ as ξ , though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses ψ , ξ by $\phi\sigma$, $\chi\sigma$. The western division,¹ to which belong the majority of the alphabets of Greece proper as well as that of Euboea, whence it was carried to Italy by the Chalcidian colonies and became the source of the Latin alphabet, employs Φ , X , Ψ as ϕ , ξ , χ , not using Ξ at all, and

¹ This distinction of eastern and western alphabets, the distribution of which is clearly shown in the Chart in Kirchhoff's *Studien zur Geschichte des griechischen Alphabets*, has no connection with that of East and West Greek dialects, and is anything but coincident with it.

generally expressing ψ by $\pi\sigma$ or, oftener, $\phi\sigma$ (only in Locrian and Arcadian by a special sign *).

3. In the earliest inscriptions nearly all the alphabets have the ε (vau or digamma); and many the φ (koppa), which is used before o or u , and that too even if a liquid intervenes, e.g. $\Upsilon\omicron\rho\iota\nu\theta\acute{o}\theta\epsilon\nu$, $\hbar\acute{o}\rho\rho\omicron\varsigma$, $\Lambda\omicron\rho\rho\acute{o}\varsigma$, $\epsilon\acute{\rho}\rho\acute{o}\tau\epsilon$, $\Pi\acute{\alpha}\tau\rho\omicron\rho\lambda\omicron\varsigma$, $\lambda\acute{\epsilon}\rho\nu\theta\omicron\varsigma$, $\Upsilon\lambda\acute{\upsilon}\tau\omicron\varsigma$ (in other positions it is very rare).

4. Two signs were available for σ , namely ς or ξ (sigma) and μ (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character ν , a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in $\nu\iota\varsigma$ (transcribed $\sigma\iota\varsigma$) = Cyp. $\sigma\iota\varsigma$, Att. $\tau\iota\varsigma$. See 68.3. A sign τ , which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual $\sigma\sigma$ = Att. $\tau\tau$, e.g. from Halicarnassus $\text{'}\Lambda\lambda\iota\kappa\alpha\rho\nu\alpha\tau\acute{\epsilon}(\omega)\nu$ beside $\text{'}\Lambda\lambda\iota\kappa\alpha\rho\nu\alpha\sigma\acute{\sigma}\epsilon\omega\nu$, from Ephesus $\tau\acute{\epsilon}\tau\alpha\rho\epsilon\varsigma$, $\tau\epsilon\tau\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$ = $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, etc., from Teos $[\theta]a\lambda\acute{\alpha}\tau\eta\varsigma$ beside $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$.

5. In Boeotian, h , a compromise between E and I , is sometimes used for the close ϵ , later ι (9.2). At Corinth and Megara there were two characters, B and E , for the e -sounds, but usually differentiated. See 28.

6. In most of the alphabets the H (early Θ) is the sign of the spiritus asper, and neither η and ω nor the lengthened ϵ and o ("spurious $\epsilon\iota$ and ou ") are distinguished from the short ϵ and o . But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the H , which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of \tilde{a} , \tilde{i} , \tilde{u} no such need was felt) as one of quality. It was probably used first only for the extremely open \bar{e} coming from \tilde{a} , that is for the specifically Attic-Ionic η (8), which for a time was more open than the sound of the inherited \bar{e} , though this was also open as compared with the short ϵ , and both soon became

identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the H had passed from East Ionic, e.g. from Naxos (no. 6) *Νικάνδρη, ῥόρη*, etc., but *ἀνέθεκεν* (with E in the penult). Similar examples from Ceos (e.g. no. 8) and Amorgos.

The use of H = η extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as η and as *h*. It occurs also with the value of *h* ϵ , at Delos, Naxos (no. 6), and Oropus (no. 14.46).

The Ionic alphabet is also characterized by its distinction of *o* and ω through differentiated forms of O (usually $\Omega = \omega$, but in some of the islands, namely Paros, Thasos, and Siphnos, $\Omega = o$, and O or $\Theta = \omega$).

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet, ϵ was generally retained where it was still sounded, and sometimes a form of H was used for the spiritus asper, as \vdash in the Heracleian Tables and occasionally elsewhere (Elis, no. 60, Sicyon, Epidaurus). The Delphian Labyadae inscription (no. 51) has $\Theta = h$, H = η .

For the Cyprian syllabary, see no. 19.

VOWELS

α

5. *o* for α before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as

στρότος = στρατός, δροσέως = δρασέως, χόλαισι = χαλώσι, etc. So ἀμβρο[ό]την (no. 21) = ἀμαρτεῖν, like Hom. ἡμβροτον = ἡμαρτον (μβρ from μρ, as regularly). Both στρόταγος and στράταγος occur in inscriptions, likewise in Boeotian στροτός in numerous proper names, στροτιώτας, ἐστροτεύαθη, but also στρατός in proper names, στραταγίοντος. The forms with α, which are the only ones attested for Thessalian, are to be attributed to κοινή influence. Cf. Boeot., Thess. ἐροτός = ἐρατός, βροχύς = βραχύς, attested by proper names, Boeot., Lesb. πόρνοψ = πάρνοψ, whence Lesb. Πορνοπίων (Strabo 13.613), Πορνοπία (no. 23).

In Arcado-Cyprian also we find Arc. ἐφθορκώς = ἐφθαρκώς, πανάγορσις = πανήγυρις but in form belonging with West Ion. (Naples) ἄγαρρις (49.2), στορπάδος = ἀστραπαῖος (also Arc. στορπά, Cyp. στροπά in Hesych.), Cyp. κορζία (Hesych.) = καρδία, κατέφοργον = *κατέφαργον aorist of *κατ-εφέρω (κατείρω) with the weak grade of the root as in ἔδρακον from δέρκομαι (49.2).

In various West Greek dialects occur derivatives of γράφω with ο, though the verb itself always has α. Thus γροφεύς in Elis, Argolis, Sicyon, in Argolis also γροφεύω, σύγγροφος, etc., Heracl. ἀνεπίγροφος, Cret. ἀπόγροφον, ἔγγροφον, Mel. Γρόφων. Cf. also Cret., Epid. καταλοβεύς = *καταλαβεύς, support, Cret. ἀβλοπία = ἀβλαβία.

a. Some of the examples, if taken by themselves, might be regarded simply as inherited ο-grade forms (cf. 49.2), e.g. Arc. ἐφθορκώς (cf. ἔφθορα). But an actual substitution must be recognized in Lesb. στρότος etc., and, while the precise conditions and scope of the phenomenon are not clear, it is evidently one in which all the Aeolic dialects and Arcado-Cyprian had a share. Whether γροφεύς etc. are anything more than inherited ο-grade forms may be less certain, but it is probable that these are Achaean survivals (see p. 7), and belong in this same connection.

6. ο for α in other cases. ὄν = ἀνά in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (ὕν, see 22). Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, ἡκοτόν = ἑκατόν, and Lesb. ἔνοτος = ἔνατος. Thess. ἐξόμειννον = ἐξάμηνον. Delph. ἐντοφήια, burial rites, Heracl. τοφιών, burial-place (cf. τάφος). καθαρός = καθαρός in Heraclea, Sybaris, Locris (Περροθαρῖαν), Elean κόθαρσις.

a. The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the *o* of *δέκοτος* etc. is to be viewed in the same light as that of *εἴκοσι* = West Greek *εῖκατι*. See 116 *a*. But the preference for *o* appears to be, here as in 5, an Aeolic-Achaean characteristic.

7. *ε* for *α*. For forms with *ε* beside *α* which fall within the regular system of vowel-gradation, see 49.2-4.

An actual change of final *α* to *ε* is seen in Thess. *διέ* = *διά*. Cf. Thess. *-ει* = *-αι* (27).

ā

8. Attic-Ionic *η* from *ā*. Original *ā*, which remains unchanged in all other dialects, becomes *η* in Attic-Ionic. Thus *τιμή*, *φημί*, *ἴστυμι*, but in other dialects *τιμᾶ* (*ā*-stem), *φᾶμί* (Lat. *fāī*), *ἴστᾶμι* (Lat. *stāre*). For the contrast between this *η* and that which represents an inherited *ē*-sound and is common to the other dialects also, note Att.-Ion. *μήτηρ*, elsewhere *μᾶτηρ* (Lat. *māter*).

But Attic differs from Ionic, in that it has *ā*, not *η*, after *ε*, *ι*, and *ρ*, as *γενεᾶ*, *οἰκίᾶ*, *χώρᾶ* = Ion. *γενεή*, *οἰκίη*, *χώρη*.

a. The change of *ā* in the direction of *η* began in the Attic-Ionic period, and was universal. The *ā* in Att. *χώρᾶ* etc. is not the original *ā* unchanged, but a special Attic reversion to *ā*, which occurred, however, before the new sound had become completely identical with that representing original *ē*, and hence did not affect the latter (so Att. *πράττω*, but *ρήτωρ*). That is, the *η* from *ā* was at first an extremely open *ē*-sound, even more open than that of original *ē*, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See 4.6.

b. The *ā* arising from lengthening of *a* in connection with original intervocalic *νσ*, *σν*, etc., undergoes the same change, e.g. Att.-Ion. *ἔφῆνα* from *ἔφᾶνα*, original **ἔφανσα*. See 76. 77.1. But in *τάς* from *τάως* and *πάσα* from *πάνσα*, original **πάντσα*, the *ā* was of later origin and was unaffected. See 77.3, 78.

ε

9. *ι* from *ε* before a vowel.

1. Even in Attic an *ε* before another vowel had a closer sound than in other positions, and was frequently written *ει*, as *θειός* = *θεός*, *νειός* = *νεός*. So, sometimes, in Ionic, as *εῖως* = *ἔως*, *δειόμενος* (Oropus) = *δεόμενος*.

In several dialects the ϵ progressed so far in the direction of ι that it was frequently, or even regularly, written ι . Thus:

2. Boeotian. The spelling is usually ι , but sometimes ϵ , $\epsilon\iota$, or ι (see 4.5), as $\theta\iota\acute{o}s$, $\theta\epsilon\iota\acute{o}s = \theta\epsilon\acute{o}s$, $\acute{\alpha}\nu\epsilon\theta\iota\alpha\nu$, $\acute{\alpha}\nu\epsilon\theta\epsilon\iota\alpha\nu$ beside $\acute{\alpha}\nu\epsilon\theta\epsilon\alpha\nu$, $\Pi\omicron\lambda\upsilon\kappa\lambda\epsilon\acute{\iota}s = \Pi\omicron\lambda\upsilon\kappa\lambda\acute{\epsilon}\eta s$, $\acute{\iota}\omicron\nu\tau\omicron s = \acute{\epsilon}\omicron\nu\tau\omicron s$, $\acute{\rho}\acute{\iota}\omicron\nu\tau\omicron s = \acute{\rho}\acute{\epsilon}\omicron\nu\tau\omicron s$.

a. Boeotian ϵ in general had a relatively close sound, and the spelling $\epsilon\iota$ occurs occasionally even before a consonant, as $\Xi\epsilon\nu\alpha\rho\epsilon\acute{\iota}\tau\omega = \Xi\epsilon\nu\alpha\rho\acute{\epsilon}\tau\omicron\nu$, $\Theta\acute{\iota}\omicron\phi\epsilon\iota\sigma\tau\omicron s = * \Theta\epsilon\acute{o}\phi\epsilon\sigma\tau\omicron s$ (68.2), $\pi\epsilon\pi\omicron\iota\acute{o}\nu\tau\epsilon\iota\sigma\iota = -\epsilon\sigma\iota$. In $\acute{\epsilon}\nu \Theta\epsilon\iota\sigma\pi\acute{\iota}\eta s$, $\Theta\epsilon\iota\sigma\pi\acute{\iota}\epsilon\upsilon s$, etc. the spelling $\epsilon\iota$ is so constant that it perhaps stands for original η (16), which in other dialects was shortened as if the name of the town were connected with $\theta\acute{\epsilon}\sigma\pi\iota s$ etc.

3. Cyprian. At Idalium the spelling is regularly ι , as $\theta\iota\acute{o}s$, $\acute{\iota}\omicron(\nu)\tau\alpha = \acute{\epsilon}\omicron\nu\tau\alpha$, $\acute{\rho}\acute{\epsilon}\pi\iota\alpha = \acute{\epsilon}\pi\epsilon\alpha$.

4. Cretan. We find ι regularly, except where the ϵ was once followed by ς . That is, the change was prior to the loss of intervocalic ς ; and the ϵ which later, with the loss of ς , came to stand before another vowel, was unaffected. Thus $\acute{\iota}\omicron\nu\tau\omicron s = \acute{\epsilon}\omicron\nu\tau\omicron s$, $\kappa\alpha\lambda\acute{\iota}\omega\nu = \kappa\alpha\lambda\acute{\epsilon}\omega\nu$, $\pi\lambda\acute{\iota}\epsilon s = \text{Hom. } \pi\lambda\acute{\epsilon}\epsilon s$, — but $\nu\acute{\iota}\acute{\epsilon}\omicron s$, $\phi\omicron\iota\kappa\acute{\epsilon}\omicron s$, $\delta\rho\omicron\mu\acute{\epsilon}\omicron\nu$.

5. Laconian. We find ι , with the same restriction as in Cretan, in early inscriptions (also in Alcman and Ar. Lysist.), e.g. $\theta\iota\acute{o}s$, $\acute{\alpha}\nu\iota\omicron\chi\acute{\epsilon}\omicron\nu = \acute{\eta}\nu\iota\omicron\chi\acute{\epsilon}\omicron\nu$. In later inscriptions the spelling is usually ϵ .

6. Heracleean. Verbal forms show ι , with the same restriction as in Cretan, e.g. $\acute{\alpha}\delta\iota\kappa\acute{\iota}\omega\nu$, $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon s$, but $\acute{\rho}\acute{\epsilon}\omicron\nu\tau\alpha$, $\delta\epsilon\acute{o}\mu\epsilon\nu\alpha$. In other words, $\tau\iota\mu\omicron\kappa\rho\acute{\alpha}\tau\iota\omicron s$, but usually ϵ , as $\acute{\rho}\acute{\epsilon}\tau\epsilon\omicron s$, owing to $\kappa\omicron\iota\nu\acute{\eta}$ influence.

7. In Argolic and Thessalian, both of which usually show ϵ , there are some examples of ι , as Arg. $\theta\iota\acute{o}s$, $\pi\epsilon\delta\acute{\iota}\omicron\nu = \mu\epsilon\tau\epsilon\acute{\omega}\nu$, Thess. $\theta\iota\acute{o}s$, $\Delta\acute{\iota}\omega\nu$.

10. ι from ϵ before ν in Arcado-Cyprian. $\acute{\iota}\nu = \acute{\epsilon}\nu$ is the regular form in Arcadian and Cyprian, also in compounds as Arc. $\acute{\iota}\nu\acute{\alpha}\gamma\omega$, $\acute{\iota}\mu\phi\alpha\acute{\iota}\nu\omega$, $\acute{\iota}\nu\phi\omicron\rho\beta\acute{\iota}\omega$, $\acute{\iota}\gamma\kappa\epsilon\chi\eta\rho\acute{\eta}\kappa\omicron\iota$, $\acute{\iota}\nu\delta\iota\kappa\omicron s$, $\acute{\iota}\nu\pi\alpha\sigma\iota s$, $\acute{\iota}\nu\pi\omicron\lambda\acute{\alpha}$, $\acute{\iota}\gamma\gamma\nu\omicron s$, $\acute{\iota}\nu\mu\epsilon\nu\phi\acute{\eta}s$ and $\acute{\iota}\nu\mu\omicron\nu\phi\omicron s$, *Unmerworthy* (opp. to $\acute{\alpha}\mu\epsilon\mu\phi\acute{\eta}s$, $\acute{\alpha}\mu\omicron\mu\phi\omicron s$), Cyp. $\acute{\iota}\nu\alpha\lambda\acute{\iota}\nu\omega$ (*ιναλαλισμένα*). Cf. also early Arc. (Mantineia, no. 16) $\acute{\alpha}\pi\epsilon\chi\omicron\rho\acute{\omicron}\mu\acute{\iota}\nu\omicron s$, $\acute{\alpha}\pi\nu\delta\epsilon\delta\omicron\mu\acute{\iota}\nu[\omicron s] = -\mu\acute{\epsilon}\nu\omicron\upsilon s$. But $\epsilon\nu$ occurs in other

words, and the more precise conditions of the change are not yet clear. *ιν* = *έν* is found also, possibly an "Achaean" survival (see p. 7), in some Cretan inscriptions of Eleutherna and Vaxus, and in an Achaean inscription.

11. *ι* beside *ε* in other cases. The occasional interchange of *ι* and *ε* in related words, as *πίτνημι* beside *πετάννυμι* (a kind of vowel-gradation, but not of the common types given in 49), is occasionally seen among dialectic forms of the same word. Hom. *πίσυρες* = *πέσσυρες*, *τέσσερες*, Att. *χίλιοι* from **χίσλιοι*, while Ion. *χείλιοι*, Lesb. *χέλλιοι*, etc. are from **χέσλιοι* (76). Att. *ἐστία* appears with *ι* in all other dialects, so far as quotable, e.g. Ion. *ιστήη*, Lesb. *ιστία*, Thess. *Ἰσστιαίειος*, Boeot. *Ἰστιήω*, Delph. *Ἰστιώ*, Locr. *ιστία*, Heracl. *Ἰστίειος*, Syrac. *Ἰστία*, Rhod. *ιστιατόριον*, Coan *ιστία*, Cret. *Ἰστία*, Arc. *Φιστίαν*. In this case the *ι*, as well as the early substitution of *ι* for *ε* in most dialects, may be due to the influence of *ἴσσημι*.

12. *α* from *ε* before *ρ* in Northwest Greek. Locr. *φάρειν*, *πατάρα*, *ἀμάρα*, *ἀνφόταρος*, *φespάριος* (but *μέρος*). Here also *ἡρέσται* (no. 55; but *ἡλέσται* no. 56) = *ἐλέσθαι*, with *ρ* for *λ* after the analogy of the present *αἰρέω* (as, vice versa, Cret. *αἰλέω* = *αἰρέω*, with *λ* from the aorist). El. *φάρῆν*, *φάργον*, *πάρ* (= *περί*), *ὀπόταρος*, *ὕσταριν*, but the spelling *αρ* is not quite uniform even in the early inscriptions, and later gives way to *ερ* (see 241). Delph. *φάρην* in a fifth-century inscription (no. 50), and *δάρματα*, *πενταμαριτεύων* (no. 51), show that in Phocian too *ρ* had a similar effect on the pronunciation of a preceding *ε*, but except in these instances the spelling is *ερ* (*φέρην* even in no. 51). Cf. also Ach. *Ζεὺς Ἀμάριος*, and Pamph. *ὕπαρ* = *ὑπερ*.

α. Elean has *α* also after *ρ*, as *λατραι[όμενον]* beside *λατρείόμενον*, *μαστράαι* from **μαστρείαι* (31), *κατωραίων*, *κατωραύσεις* in contrast to *φυγαδείην*, *φυγαδεῖαντι* (see 161.1); also before final *ν*, as *μάν* = *μέν*, *γνῶμαν* = *γνώμεν*, 3 pl. opt. *ἀποτίνοιαν*, *ἐπιθείαν*, *σινέαν*, etc.; occasionally elsewhere, as *εὐσαβέοι* = *εὐσεβέοι*, *σκεναῶν* = *-έων*, showing that Elean *ε* in general had a very open sound. Cf. El. *ᾱ* = *η* (15).

b. Epid. *κραμάσαι* = *κρεμάσαι* and *μάντοι* = *μέντοι*, though more isolated, and open to other possible explanations (*μάντοι* contamination with *μάν* = *μῆν*, *κραμάσαι* weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under *a*.

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (49.2-4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

1. *ἰαρός* (or *ἰαρός*) is the regular form in early inscriptions of all West Greek dialects and Boeotian, *ἱερός* occurring only later and plainly due to *κοινή* influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. *ἱερός* (or *ἱερός*) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. *ἱρος* (likewise *ἱρεὺς*, *ἱρεία*, *ἱρητεύω*, late *κατέλρων* with *ει* = *ι*), Ion. *ἱρός*, *ἱρός* beside *ἱερός*, *ἱερός* (probably from **ἰσρο-* beside **ἰσαρο-*, **ἰσερο-*). There are many other words with variation between *-ερός* and *-αρός*, as *μιερός*, *μιαρός*, but with widely different dialectic distribution.

2. **Ἀρταμῖς*, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by **Ἀρτεμῖς*.

3. *κα* = *κε* (*ᾗν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See 134.2. The same *κα* in *ὄκα*, *τόκα*, *πόκα*, which are also West Greek (and doubtless Boeotian) = Att.-Ion., Arc.-Cyp. *ὄτε* etc. (but Lesb. *ὄτα* etc. See 132.9). *γά* = *γε* is likewise West Greek and Boeotian. Adverbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See 133.1.

a. *ᾗτερος* = *ἔτερος* is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is implied by *ᾗτερος* with crasis. So far as we know, *ἔτερος* belongs to Attic-Ionic only, all examples in other dialects being late.

η

14. Original *η*, that is *η* representing original *ē*, remains unchanged in nearly all dialects. Contrast the special Attic-Ionic *η* from *ā* (8), both being seen in Attic-Ionic *μήτηρ* = *μᾶτηρ* of other dialects. On the introduction of the character *Η*, see 4.6.

15. *ā* from *η* in Elean. The sound of *η* was so open in Elean that it approximated that of *ā*, and was frequently, though by no means consistently, denoted by *α*. Thus *μά* (but also *μᾶ*, *μή*) = *μή*, *φράτρα* = *ρήτρα*, *βασιλᾶς* = *-ῆς*, *ἔα* (but also *εἴῃ*) = *εῖη*, *δαμοσιοία* = *-οιη*, *πλαθύνοντα* beside *πλεθύνοντι*. Cf. *α* for *ε* (12 *a*).

16. *ει* from *η* in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by *η* but by *ει*, which at that time represented a close *ē*. Thess., Boeot. *μεί* = *μή*, *ἀνέθεικε* = *ἀνέθηκε*, *μεινός* = *μηνός*, Thess. *βασιλεῖος*, Boeot. *γραμματεῖος* = *-ῆος*, Thess., Boeot. *στατεῖρας*, Boeot. *μάτειρ*, *πατεῖρ* = *-τηρ*.

a. In late Boeotian inscriptions the spelling *ι* is sometimes found, as *παρις* beside *παρεῖς* (*εῖς* = *ῆς*, Att. *ῆν*, 163.3).

17. Lesb. *αἰμισέων* = *ῆμισέων*, also (Etym. Magn.) *αἰμίονος* = *ῆμίονος*; *Αἰσιόδος* = *Ἡσιόδος*. The explanation is difficult, since in all other cases *η* remains unchanged in Lesbian. Perhaps *η* was more open initially than in other positions, and this, in connection with the epenthetic vowel (47), led to *αι*.

ι

18. *ε* from *ι* after *ρ* in the Aeolic dialects. An open pronunciation of *ι* after *ρ* is indicated by occasional spellings such as Lesb. *Δαμοκρέτω* = *Δημοκρίτου* (but *κρίνω*, *κρίτων*), Thess. *κρευνέμεν* (Lesb. *κρίνω*), *Ῥβρέστας* beside *Ῥβρίστας*, *ἀπελευθερεσθένεσα* from *ἀπελευθερίζω*. Lesb. *τέρτος* is perhaps from **τρέτος* = *τρίτος*, but cf. also 19.2. A probable Boeotian example is *τρέπεδδα*, *τρεπεδδίτας*, beside *τράπεδδα*. Cf. Hesych. *τρίπεζαν* · *τὴν τράπεζαν*, *Βοιωτοί*. But vowel-assimilation (46) is also possible.

a. Lesb. *κέρναν* = *κιννάει* owes its *ε* to the influence of *ἐκέρασα* etc.

b. El. *πόλερ* = *πόλις*, and *βενέοι* = *βινέοι*, though isolated occurrences, indicate an open pronunciation of the *ι*. Cf. El. *α* = *ε* and *ᾱ* = *η* (12 a, 15).

19. Consonantal *ι* (*ι*) from antevocalic *ι* in Lesbian and Thessalian. The consonantal pronunciation of antevocalic *ι* might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

1. Lesb. *ζ* from *δι* in *ζά, κάρζα, Ζόννυσος*, from glosses or late inscriptions, the usual inscriptional spelling being *διά* etc. Cf. also *Ζιονύ(σιος)* on a coin of Phocaea, Cyp. *κορζία· καρδιά* (Hesych.).

2. Lesb. *μετέρρος, ἀλλότερρος, Πέρραμος* (Herodian) = *μέτριος, ἀλλότριος, Πρίαμος*, the development being *ρι, ρ, ερι, ερρ*.

3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ἰδδιαν, πόλλιος, προξενιούν, κῦρρον* beside *κύριον, ἀργύρροι* beside *ἀργυρίοι, Μνασᾱ́* = *Μνασιᾱ́*. Cf. Att. *βορράς* from *βορέᾱς*.

4. Omission of *ι*, as Lesb. *ἄργυρα* = *ἀργύρια*, Thess. *τρακάδι* = *τριακάδι*, etc. (see also under 3).

20. Interchange of *ι* and *υ*. Assimilation of *ι* to *υ* of the following syllable is seen in *ἤμυσυ* = *ἤμισυ*, which appears in Attic in the early fourth century, in other dialects only late; the opposite assimilation in *βιβλίον* beside *βυβλίον*. Influence of the preceding *ευ*, or of the suffix *-σύνη*, in Lac. *Ἑλευθύνια* = *Ἑλευσίνια* (also Olynth. *Ἑλευσύνιος*, name of a month). Other by-forms, the relation of which is uncertain, are *Ἀμφικτίονες* and *Ἀμφικτύονες*, Meg. *αἰσιμνάτας, αἰσιμῶντες* = *αἰσυνήτης* etc.

ι

21. *ι* remains unchanged everywhere. But in late inscriptions it is sometimes denoted by *ει*, which had come to have the sound *ι*, as *τειμά* or *τειμή* = *τιμή*.

ο

22. *υ* from *ο*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *ο* nearly always appears as *υ*. Gen. sg. $-\tilde{a}\tilde{v} = -\tilde{a}\tilde{o}$, as Arc. Καλλιάν, Cyp. Ὀνασιγόραν. Cyp. 3 sg. mid. $-\tau\tilde{v} = -\tau\tilde{o}$, as γένεινυ, ἐφρετάσατυ (in Arcadian there are no early examples of the ending, and $-\tau\tilde{o}$ in a late inscription may be due to κοινή influence). Arc., Cyp. ἀπύ = ἀπό, Arc. κατύ formed after ἀπύ, Arc. ἄλλυ = ἄλλο. But ἀπύ is also Lesbian and Thessalian. Cf. also ὕν for ὄν = ἀνά (6) in Cyp. ὕνέθεκε (once) beside δνέθεκε, and Arc. ὕνέθυσε (no. 15; in later inscriptions ἀνά, due to the κοινή).

a. In Lesbian there are several examples of initial *υ* = *ο*, especially before *μ*, as ὕμοιως, ὕμολογία.

b. ὄνυμα = ὄνομα is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds ἀνώνυμος etc., which are universal.

c. In Chalcid. *υ*πύ = ἑπό, and Ζέρυς, the second *υ* is due to assimilation to the first.

d. In Pamphylian, *ο* in final syllables regularly becomes *υ*, written *υ* or *ου*.

ω

23. *ου* from *ω* in Thessalian. Long *ō* in Thessalian, whether original or secondary (25), became a close *ō*, then *ū*, and, after the introduction of the Ionic alphabet, was regularly denoted by *ου*. χούρα = χώρα, φιλάνθρουπα = φιλάνθρωπα, τούν ταγούν πάν-τουν = τών ταγών πάντων. Cf. *ει* from *η* (16).

υ and ū

24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *υ*-sound (English *oo* in *food*) was retained in several, perhaps the majority of, dialects. This is most obvious where, the Attic values of the letters being taken as a basis, the spelling *υ* was replaced by *ου*.

In Boeotian, *ου* begins to appear beside *υ* about 350 B.C., and is frequent after 300 B.C., though *υ* is not uncommon until the last quarter of the century. Thus ούπέρ, κούριος, ἀργούριον, σούνγραφον, τούχα, ὄνουμα (22 b), etc. In the third century the spelling

ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after τ, δ, θ, ν, and λ, as *τιούχα*, *διούο* = *δύο*, *ἰθιούδικος*, *ὄνιουμα*, *Διωνιούσιος*, *Λιουκίσκω*, etc.; also once after σ (*Σιούνεσις*) and once initially (*ἰουῖω* = *νίῖω*). Another, but comparatively rare, spelling in Boeotian is *ο*, as *ὀπέρ* = *ὑπέρ*, *θοσία* = *θυσία*.

a. Except in Boeotian and Pamphylian, where *ου* is also frequent, the spelling *υ* is retained in inscriptions. So in Laconian, for which the retention of the *u*-sound is amply attested by the numerous glosses spelled with *ου* in accordance with Attic values, and by the pronunciation of the modern Tsakonians. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling *ου* or *ο* for *υ*, or *υ* for *ο* (22 *a*), use of ϣ before *υ* (Chalcid. *ϣύρνυς*, *λήρνυθος*, etc.), or present-day pronunciation.

Secondary *ē* and *ō*. "Spurious Diphthongs"

25. In many dialects, as in Attic, *ε* and *ο* differed in quality from *η* and *ω*, being close vowels (*e*, *o*). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with *η* and *ω*, but were *ē* and *ō*, the latter becoming *ū*, and eventually came to be designated by *ει* and *ου* after these original diphthongs had become monophthongs in pronunciation (28, 34). But in other dialects they were identical with *η* and *ω*, and were so written. Hence such dialectic variations as *τρέις* and *τρῆς* from **τρέιες* (42.3), *εἰμί* and *ἦμί* from **ἔσμι* (76), *φθείρω* and *φθῆρω* from **φθέρω* (74), *ξείνος* and *ξηνός* from *ξένφος* (54), *χείλιοι* and *χήλιοι* from **χέσλιοι* (76), *βουλή* and *βωλά* from **βολνᾶ* (75), *κούρη* and *κώρᾶ* from *κόρφᾶ* (54), gen. sg. *-ου* and *-ω* from *-οιο* (106.1), acc. pl. *-ους* and *-ως* from *-ους* (78).

The dialects which regularly have *η* and *ω* in such forms are Arcadian, Cyprian, Elean, Laconian, Heraclian, and Cretan. Boeotian has *ω*, but *ει* as for original *η* (16).

a. Other dialects which occasionally show *η* and *ω*, though *ει* and *ου* are usual, are Argolic (*ῆλετο* beside *εἶλετο*, *ῆμεν*, *βωλᾶς*, etc.; at Hermione

gen. sg. in *-ω*, acc. pl. in *-ως*). Rhodian (*ῥήμί, κῆνος, Βώλιος, Ξηριάδα*, etc.), Coan (*ῥμειν, κῆνος, δῆλομαι, κυρπῶντι*, etc.), Theran (*ῥμή, τρῆς, Βωλακράτης*, etc.; at Cyrene, a colony of Thera, regularly *η. ω*). It is probable that these dialects belong properly with those which have *η. ω* regularly, and that their usual *ει, ου* are due to the fact that with the introduction of the Ionic alphabet they also adopted in the main the Attic-Ionic orthography of such words.

b. χηρ- = *χειρ-* (Att. *χείρ, χειρός*) is even more widespread, e.g. not only Cret. *κῆρως*, Arc. *ἰγκεχηρήκοι*, Cyp. *ἰχέρων*, but Epid. *χῆρας* and even Delph. *ἐκεχηρίων*, Corinth. *ἐνεκέχρηρον*. But it is probable that this *χηρ-* does not rest wholly upon **χερσ-* (79), but is due in part at least to the influence of a nom. sg. *χῆρ* (quoted by Herodian as Aeolic) formed after the analogy of inherited *ρ*-stems in *-ηρ*. Cf. Att. *μήν* in place of *μείς* (112.3).

c. δοῦλος, Dor. *δῶλος* (Cret., Theocr., Callim.) do not belong here. *δοῦλος* has a genuine diphthong, as shown by the spelling *ου* in early Attic inscriptions and in Boeotian, while *δῶλος* must come from a by-form **δωνλος*. The relation of Lesb., Boeot., Dor. *δῶν* to Att. *οῖν* is obscure, since *δῶν* is also Ionic.

d. It is to be remembered that the early inscriptions of most dialects have simply *E, O*, which we transcribe *ē, ō*, no matter whether the later spelling is *ει, ου*, or *η. ω*. Among the *η. ω* dialects the actual spelling *η, ω* does not occur, of course, until the introduction of the Ionic alphabet about 400 B.C., except that in Crete, Rhodes, etc., where *H = η* is much earlier, we find *ῥμή* etc. in the earliest inscriptions.

Of the *ει, ου* dialects, Corinthian is the only one in which the identity of genuine and spurious *ει, ου* belongs to the earliest period, owing to the very early monophthongization of the diphthongs (28. 34). The spelling even of the earliest inscriptions is *EI, OV* at Coreyra (e.g. *ηνου, ειμή*), and *OV* (but *E*, not *EI*) at Corinth. In Attic-Ionic examples of *EI, OV* occur in the fifth century (*ειμή* even earlier), but *E, O* are more common until after 400 B.C., and occasionally appear much later. In general *EI* becomes established earlier than *OV*, and many inscriptions use *EI* uniformly but vary between *O* and *OV*. In Ionic the gen. sg. *-O* is especially persistent. In Locrian no. 56 has only *E, O* (e.g. *ἡγέν, τος*), while the somewhat earlier no. 55 has *EI* (*φάρειν* etc.), and *OV* in the acc. pl. (*τονς*) but *O* in the gen. sg. (*δάμω*). This last difference, though only a graphic vagary, is observed also in several Ionic inscriptions. In other dialects *EI, OV* come in with the introduction of the Ionic alphabet, and even then the spelling varies for a time.

DIPHTHONGS

αι

26. *η* from *αι* in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as *αι*, sometimes as *αε*, especially at Tanagra, e.g. *Ἀέσχο^ζνδας*, *Ὀκίβαε*. But it came to be pronounced as a monophthong, an open *ē*, and with the introduction of the Ionic alphabet was regularly denoted by *η*, e.g. *κή* = *καί*, *ῆ* = *αἶ*, *Θειβῆος* = *Θηβαῖος*, dat. sg. and nom. pl. *-η* = *-αι*, dat. pl. *-ης* = *-αις*, infin. *-ση*, *-σθη* = *-σαι*, *-σθαι*. In very late inscriptions even *ει* is found, as *Θειβεῖος*.

27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφισται* = *ἐψηφίσται*, *βέλλειται* = *βούλῃται*, *γινύειται* = *γίγνῃται*, and, with added *ν* (139.2, 156), *πεπεῖσται* = *πεπεῖσθαι*, *ὀνγράψειν* = *ἀναγράψαι*, *ἐφάνγρενθαι* = *ἐφαιροῦνται*, *βέλλουνθαι* = *βούλωνται*.

ει

28. Sooner or later *ει* became everywhere a monophthong, a close *ē* (*ē̄*), though the spelling was retained and extended to the *ē̄* of different origin (25). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Coreyra the spelling was *Ei* (25 *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. *Δφενία*, i.e. *Δφ^{ε̄}νία* = *Δεινίου*, *Ποτεδᾶνι*, i.e. *Ποτ^{ε̄}δᾶνι* (rarely *Ποτ^{ε̄}ιδάν*), but *ἀνεθεκε* = *ἀνέθηκε*. Cf. also *τεδε* = *τεῖδε* in an early Megarian inscription (here *Ξ* = *ε*, *E* = *η* and genuine or spurious *ει*).

a. At a late period the *ē̄* progressed still further to an *ī*, usually with retention of the old spelling *ει*, which then came to be used also for original *ī* (21), but sometimes with phonetic spelling *ι*. In some words this late spelling with *ι* became fixed in our texts, e.g. *τίσω*, *ἔτισα*, *ἔκτισις*, of which the proper spelling, as shown by inscriptions of Attic and other dialects, is *τείσω*, *ἔτεισα*, *ἔκτεισις*.

b. But before vowels it remained *ē̄* for some time after it had become *ī* elsewhere, and, to distinguish it from *ει* = *ī*, was often written *η*, e.g. *πολιτήαν*, *ιέρηα*, etc., especially in the Augustan period.

c. For Elean *αι* from *ει* after *ρ*, see 12 *a*.

29. *ι* from *ει* in Boeotian. The change in pronunciation which took place everywhere at a late period (28 *a*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between *ει*, *ι* (4.5), and *ι*, but later is regularly *ι*, e.g. *Τι-σιμένῃς* = *Τεισιμένῃς*, *ἐπί* = *ἐπέι*, *ἐπιδεί* = *ἐπειδή* (cf. also 16), *ἔχι* = *ἔχει*, *κιμένας* = *κειμένας*.

οι

30. *υ* from *οι* in Boeotian. The diphthong *οι* was retained much longer than *αι* (26) or *ει* (29), appearing as *οι*, but also, in some of the earliest inscriptions especially of Tanagra, as *οε*, e.g. *Χοερίλος*, *Φηκαδάμοε*. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the *υ*, with its Attic value of *ü* as a basis (cf. *ου* for *υ*, 24), was employed with increasing frequency from about 250 B.C. on, though not uniformly till the end of the century, e.g. *φυκία* = *οίκία*, dat. sg. and nom. pl. *-υ* = *-οι*, dat. pl. *-υς* = *-οις*. Where *οι* is followed by a vowel it is usually retained (in contrast to *αι*, 26), as *Βοιωτῶς*, though *Βυωτῶν* occurs once, also *ὁ πύας* = *ἡ ποία*.

In some late inscriptions of Lebadea and Chaeronea the spelling *ει* is also found, indicating the further progress of the sound to *ī* (see 28 *a*), e.g. *αὔτεῖς* = *αὐτοῖς*.

αι, ει, οι before vowels

31. In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic *Ἀθηναία*, later *Ἀθηνάα*, *Ἀθηνᾶ*, *δωρεά* beside *δωρεά*, *εὔνοα* beside *εὔνοια*, *υῖος*, *υῖς* beside *υῖός*, *υῖς*, so e.g. Ion. *ἄτελέη* beside *ἄτελεῖη*, *ποιήσεαν* = *ποιήσειαν*, Lesb. *δικάως* = *δικαίως*, *εὐνόαν* = *εὐνοίαν*, Thess. *Γεννάοι* = *Γενναίου*, Arc. *στορπάος* = *ἄστραπαῖος*, El. *ἔα* beside *εἶῥ* = *εἶη*, *μαστράα* = **μαστρεῖα* (12 *a*), Cret. *ἀγελάοι* =

ἀγελαῖοι, Delph. φαωτός = *φαιωτός (φαιός). So especially in forms of ποιέω, as Att. ποεῖ, ποιήσω (but ποιῶν), Lesb. ποιήσω, ἱροπότηται, Boeot. ἐποίεισε, Arc. ποέντω, El. ἐπιποέντων, Coan ναποᾶν beside ναποιάς.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late ὀγδοίης, ὀγδοίηκοντα, βοιηθέω.

αυ, ευ, ου

32. In *αυ*, *ευ*, *ου*, the *υ* remained an *u*-sound, not becoming *ü* as it did in many dialects when not part of a diphthong. This is shown not only by Ionic *αο*, *εο* (33), but by occasional varieties of spelling such as Corinth. Ἀχιλλεούς, Corey. ἀφυτάν, Att. ἀφυτάρ, Ion. ἀφυτῶ, Cret. ἀμεφύσασθαι, where *φ* indicates the natural glide before the *u*-sound, and Locr. Ναφπακτίῶν, Cret. σποφδδάν, etc.

33. *αο*, *εο* from *αυ*, *ευ* in East Ionic. *αο*, *εο* appear in East Ionic inscriptions (*εο* also in Amphipolis and Thasos) of the fourth century (*εο* once in Chios in fifth century) and later, e.g. αὐτός, ταῶτα, εἴνοια, ἐδεργέτης. This spelling is frequent even in κοινή inscriptions of this region.

a. For El. *αυ* from *ευ* after *ρ*, see 12 a. Some late Cretan inscriptions show *ου* = *ευ* (cf. Att. *ου* from *εο*), as ἐλονθερός, ἐπιτάδοιμα. The explanation of *ω* = *αυ* in Delph. αὐσωτός, late Lac. ὦτω = αὐτοῦ, etc., is doubtful.

34. *ου* became, in most dialects, a monophthong (first *ō*, later *ū*), though the spelling *ου* was generally retained and eventually extended to the secondary *ō*. In Corinthian this had taken place at the time of the earliest inscriptions. See 25 d.

a. Occasionally words which contain genuine *ου* are found with the spelling *ο* in early inscriptions when *ο* for secondary *ō* was usual, e.g. ὄκ = οῦκ, βὼν = βοῦν (or = βῶν? See 37.1). In forms of οὔτος, which in general have genuine *ου* (e.g. Cret. τούτῳ etc.), this spelling is so frequent in early Attic, e.g. τῶτο, τότων (τῶτο also in Thasos; cf. also Orop. ἐντῶθα, i.e. ἐντοῖθα = ἐνταῖθα), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine *ου* (e.g. τοῦτο from *το-υ-το), a gen. sg. τότῳ (τούτων), formed by doubling of τῶ (τοῦ), which then influenced the other forms.

αυ, ευ before vowels

35. Certain words show a *υ* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *αὔως* = Dor. etc. *ἄ(ϕ)ώς* (cf. Hesych. *ἄβώ· πρῶ(ί)*), Hom. *ῥώς*, Att. *ἔως*, from **αὔσως* (cf. L. *aurōra* from **ausōs-ā*), *ναῦος* = Dor. etc. *νᾱ(ϕ)ός* (cf. Lac. *ναϕόν*), Hom. *νηός*, Att. *νεός*, probably from **νασϕός* (54 *f*), *δεύω* = Att. *δέω*, *need*, from **δεύσω*.

a. In such forms *υ* comes from a combination containing *υ* or *ϕ*, not from simple intervocalic *ϕ*, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like *εὔδε* from **ἔϕιδε* are poetical only, and due to metrical lengthening or doubling of the *ϕ* under the ictus. The consonant-doubling in hypocoristic proper names (89.5) accounts for the diphthong in Thess. *Κλεύας*, from **Κλέϕās*, Calymn. *Κλεύαντος*, Cret. *Φαῦος*, *Νεύαντος*.

36. In words with regular antevocalic *ευ* the natural glide between *υ* and the following vowel is often expressed by *ϕ*, as Boeot. *Βακεύφαι*, Cyp. *κατεσκεύφασε*, Lac. *Εὐβάλκης* (*β = ϕ*, 51).

In late inscriptions *υ* is sometimes omitted, especially in derivatives of *σκεῦος*, as Att. *παρεσκεασμένων*, Lesb. *ἐπισκειάσαντα*, Corcyr. *ἐπισκεάζειν*, *σκεοθήκας*, Delph. *κατασκεώσηται*.

Long Diphthongs

37. 1. The original long diphthongs *āi*, *āu*, *ēi*, *ēu*, *ōi*, *ōu*, except when final, were regularly shortened in prehistoric times to *ai*, *au*, *ei*, *eu*, *oi*, *ou*, or, in some cases, lost the second element. Hence such by-forms as *βοῦς* from **βῶυς* (cf. Skt. *gāus*) but Dor. *βῶς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βῶν* also once in Homer), *Ζεύς* from **Ζηύς* (cf. Skt. *dyāus*) but acc. *Ζῆν* (cf. Lat. *diēs*), whence, with transfer to consonant declension, *Ζῆνα*, *Ζηνός*, etc., Cret. *Δῆνα*, *Τῆνα* (84).

2. The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter arose by loss of an intervening consonant, as *κλαῖς*, *κληίς*, from **κλαῖϕίς* (cf. Lat. *clāvis*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So *κληίς*, *χρηίζω*, *πολεμήμιος*,

πατρώιος, etc. regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional spellings such as *Τήμιοι*, *θωιήν*, *ἱερήμια*, *χρημίζω*, in Ionic inscriptions. On the other hand the change of *ηι* to *ει* (39) or the loss of the *ι* (38) presupposes the diphthongal pronunciation; and where we find e.g. *χρήζω*, *ἱερῆον*, and *χρηίζω*, *ἱερηιον*, side by side, the latter must be understood as *χρήζω*, *ἱερῆιον*. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent e.g. *κληίς* (*κληῖς*) or *κλήις* (*κλήης*), *χρηίζω* or *χρήζω*, *οἰκήιος*, *οἰκήιου*, or *οἰκῆιος*, *οἰκῆιου*, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

38. *ᾱ*, *η*, *ω*, from *ᾱι*, *ηι*, *ωι*. In Attic the *ι* ceased to be pronounced in the second century B.C., and the spelling without *ι* (the *iota subscript* is a mediaeval device; in inscriptions *ι* is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. *-η* = *-ηι* from the sixth century B.C. on, though *-ηι* is the usual spelling.

Lesbian has *τῷ Νικιαίῳ* in a fifth-century inscription (no. 20), though this is possibly only an error due to confusion with the genitive construction which follows. For no. 21 (first half fourth century) and no. 22 (324 B.C.) have uniformly dat. sg. *-ᾱι*, *-ωι* (3 sg. subj. *-ηι* in no. 21, *-η* in no. 22; see also 149). But from the end of the fourth century the forms in *-ᾱ*, *-ω*, *-η* predominate.

Thessalian has from the fifth century dat. sg. *τὰφροδίται τᾱ*, and *ταγᾱ* beside *ἀταγίαι* (in no. 33), and in inscriptions in the Ionic alphabet we find regularly dat. sg. *-ᾱ*, *-ου* (= *ω*, 23), 3 sg. subj. *-ει* (= *η*, 16).

Cyprian has dat. sg. $-\bar{a}$, $-\bar{o}$, beside $-\bar{a}i$, $-\bar{o}i$, but in the Idalium bronze (no. 19) only in the case of the article when followed by i , as $\tau\bar{o} \dot{\iota}\rho\bar{o}nu$.

a. The loss of i probably began in the article, which was proclitic.

b. The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original η , ω ; hence such spellings as nom. sg. $\betaουλ\eta\mu$, gen. sg. $\tau\bar{\omega}i \delta\acute{\alpha}\mu\omega i$, inv. $\epsilon\chi\acute{\epsilon}\tau\omega i$. Such imperative forms in $-\tau\omega i$ and $-\sigma\theta\omega i$, where this spelling was favored by the subj. in $-\eta i$, are especially frequent, notably in Cos.

39. ϵi from ηi . The history of ηi differs in some dialects from that of $\bar{a}i$, ωi ,—especially in Attic, where it became ϵi (i.e. $\epsilon\bar{i}$) some two centuries before $\bar{a}i$, ωi became \bar{a} , $\bar{\omega}$.

In the case of medial ηi of secondary origin (37.2) the spelling ϵi is frequent in the fourth century and from about 300 B.C. is almost universal, e.g. $\kappa\lambda\epsilon\acute{\iota}\varsigma$ from $\kappa\lambda\eta\acute{\iota}\varsigma$, $\lambda\epsilon\iota\sigma\tau\acute{\eta}\varsigma$ from $\lambda\eta\iota\sigma\tau\acute{\eta}\varsigma$, $\lambda\epsilon\iota\tau\upsilon\rho\gamma\acute{\epsilon}\omega$ from $\lambda\eta\iota\tau\upsilon\rho\gamma\acute{\epsilon}\omega$.

In inflectional endings ϵi is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg. $\betaου\lambda\epsilon\acute{\iota}$, 3 sg. subj. $\epsilon\acute{\iota}\pi\pi\epsilon i$. But here, owing to the analogy of other forms with η of the same system, as $\betaου\lambda\eta\varsigma$, $\betaου\lambda\acute{\eta}\nu$, $\epsilon\acute{\iota}\pi\eta\tau\epsilon$, ηi was never given up and eventually was fully restored, so that the normal spelling in imperial times was ηi or η (38).

The spelling ϵi beside ηi , partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heracleian Tables, where we find 3 sg. subj. $\nu\acute{\epsilon}\mu\epsilon i$, $\phi\acute{\epsilon}\rho\epsilon i$, etc. (so usually, but twice $-\eta i$, once $-\eta$).

a. The change of ηi to ϵi is also Euboean, where it was accompanied by a change of ωi to αi . In Eretrian this was effected about 400 B.C. Somewhat later ϵi occurs beside ηi at Amphipolis, and αi beside ωi at Olynthus. Dat. sg. $-\epsilon i$ is found also in an inscription from Naples.

NON-DIPHTHONGAL COMBINATIONS OF VOWELS (CONTRACTION ETC.)

40. Owing to the proethnic loss of intervocalic ι and σ , a large number of new vowel-combinations arose, and these were

subsequently augmented by the dialectic loss of intervocalic *ϕ* (53). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combination, the accent, the number of syllables in the word, etc. See 45. Only some of the most important facts can be stated here.

α or ā + vowel

41. 1. α + ε, ē (spurious ει), or η. Attic-Ionic ā, but elsewhere η, at least in West Greek and Boeotian. Similarly αῖ or ηῖ from α + εἰ, ηῖ. Examples are forms of verbs in -αω, as Att.-Ion. νικᾶτε, νικᾶν, etc., which have η in West Greek and Boeotian, e.g. Cret., Arg. νικῆν, Lac. ἐνίκηε, Rhod. θοινῆται, Meg. φοιτήτω, Corcyr. τιμῆν, Loer. συλῆν, Delph. συλῆν, Boeot. φυσῆτε (Ar.), etc.

α. In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with η, but also no certain examples of ā from αε, since the contract verbs in these dialects show other types of inflection (see 157, 159). But η from αε in crasis is Lesbian, Thessalian, and Arcadian, as well as West Greek and Boeotian. See 94.6. So far as we know, ā from αε is Attic-Ionic only.

2. α + ο or ω. When contracted, the result is ω in all dialects. So regularly in forms of verbs in -άω, as Att. τιμῶμεν, τιμῶντι, Meg. (Selinus) νικῶμεν, νικῶντι, Loer. συλῶντα, Boeot. σουλῶντες, Lac. ἡβῶντι (subj.), ἐνῆβόῃσις (ἡβώσαις from ἡβαώσαις), but also, rarely, uncontracted as Boeot. ἰαόντους, Loer. ἀπελᾷδονται. Cf. also Heracl. τέτρωρον, group of four boundary-stones, from *τετρα-ορον, παμῶχος (παμωχέω) from *παμα-οχος. αο from αφο is uncontracted in Boeotian (as in Homer), but in most dialects yields ω, as φῶς from φάος (*φαφος, cf. Hesych. φανοφόρος), Boeot. Καλλιφάων etc., Ἀγλω- from ἀγλαο- (*ἀγλαφο-), Boeot. Ἀγλαόδωρος etc. (Ἀγλαο- occasionally elsewhere), σῶς, σω-, Σω-, from σάφος (cf. Cyp. Σαφοκλέφης), Boeot. Σάων, Σανκράτεις, Σανγένης, etc. (αυ from αο is otherwise unknown in Boeotian and is here perhaps

due to the influence of a **Σαῦος* like Cret. *Φαῦος* etc., 35 *a*). Arc. *Σακρέτης* etc. have *Σᾶ-* (not *Σᾱ-*), abstracted from *Σάων* etc.

3. *ā* + *ε*. Attic-Ionic *η*, elsewhere *ā*. Att.-Ion. *ἥλιος* (Hom. *ἡέλιος*) from *ἄφέλιος* (Cret. gloss *ἀβέλιος*), *ἄέλιος* in Pindar etc., Dor. *ἄλιος*, Lesb. *ἄλιος*.

4. *ā* + *ο* or *ω*. Attic-Ionic *εω* or *ω*, elsewhere *ā* or uncontracted. In Attic-Ionic first *ηο*, *ηω* (cf. 8), often preserved in Homer, whence *εω* (with shortening of the first vowel, and, in the case of *ηο*, lengthening of the second; cf. 43), which often has the value of one syllable, and which may be further contracted to *ω* (in Ionic mostly after vowels, cf. 45.2; in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. *ā*-stems, Ion. *-εω*, *-ω* (also *-ηο* in no. 6), from *-āο* as in Homer (here Aeolic, beside Ion. *-εω*) and Boeotian (rare in Thessalian), Arc.-Cypr. *-āυ* (22), Lesb., Thess., West Greek *-ā*.

Att.-Ion. *ἔως* (Hom. *εἰός*, i.e. *ῆος*) from **ḍφος* (Skt. *yāvat*), Lesb., Boeot., West Greek *ḍs*.

Att.-Ion. *λεώς*, *νεώς*, *ἔως* (Hom. *ληός*, *νηός*, *ῆός*; Eub. *Ἀγασι-λέφῶ*) from *λαῤφος* (seen in proper names of several dialects), *ναῤφος*, *ἄφώς* (but see 35, 54 *f*), in most dialects *λαός*, *ναός*, *ἄός*, but *λᾱ-*, *νᾱ-*, in compounds as *Λακρίνης*, *νακόρος*, *ναποῖαι*. See 45.3.

Gen. pl. *ā*-stems, Ion. *-έων*, *-ῶν* (also *-ηῶν* in no. 6), Att. *-ῶν*, from *-āων* (**-āσων*, Skt. *-āsām*) as in Homer (Aeolic), Boeotian (but always *τᾶν*, see 45.4), Thessalian (*τᾶν κοινάουν* etc. at Crannon, but otherwise *-ᾶν*), Lesb. *-āν*, West Greek *-ᾶν*.

Att.-Ion. *θεωρός* from **θεᾗφωρός*, Boeot. *θιαῶρία*, Lesb. *θέᾗρος*, West Greek *θεᾗρός*.

Att. *κοινών*, *ξυνών*, Ion. *ξυνεών* (Hes. *ξυνήονας*) from **-ḍφων*, **-ḍφονος*, *ξυνᾗνες* Pindar, Arc., West Greek *κοινᾶν*. So Epiot. *κυκᾶν* = *κυκεών*.

Att. *Ποσειδών*, Ion. *Ποσειδέων*, Hom. *Ποσειδάων* (*-ᾗωνος*), Corinth. *Ποτῆδαρῶνι*, *Ποτῆδᾶνι*, *Ποτειδᾶν*, Boeot. *Ποτειδᾶωνι*,

Cret., Rhod., Delph. Ποτειδᾶν (-ᾶνος), Lesb. Ποσειδᾶν, Arc. Ποσοιδᾶνος, Lac. Ποχοιδᾶν (-ᾶνι).

a. In Ionic, beside usual *εω*, there are some examples of *εο* or *ευ* (cf. 33), as *θεορός*, *θευρός* (Paros, Thasos), gen. sg. -*ευ* (Erythrae etc.).

b. In Ionic some of the older forms with unshortened *η*, as in Homer, are employed also by later writers, as *νηός*, *ληός*. So *ἡώς* in Herodotus and in an inscription of Oropus (no. 14).

c. In Thessalian there are some examples of *ο̄, ου* (from *ω*, 23), where we expect *ā*, as gen. pl. *προξενιούν*, *Γομφιτούν*, *θευρός*, *Ποτείδουνι*, *κυλῶρέοντος* (cf. *ύληωρός*, *ύλωρός*). But the first three are probably *κοινή* forms with dialectic coloring (for such hybrids, see 280), *Ποτείδουνι* is a hypocoristic in -*ων*, and *κυλῶρέοντος* from *ύλο-* beside *ύλā-* (see 167).

ε + vowel

42. 1. *ε + a*. In general Attic *η*, elsewhere uncontracted *εα* or *ια* (9), as acc. pl. Att. *ἔτη*, elsewhere (*φ*)*έτεια*, (*φ*)*έτια*. But occasionally *η* in other dialects, as Ion. *θύη* (no. 8; fifth century) beside usual *ἔτεια* etc. (cf. 45.2), Rhod. acc. sg. *λειύλλη* (no. 93; sixth century), Lac. acc. sg. *Θιοκλέῃ* (sixth century), besides later examples (e.g. Lac. *Κλεογένη*, Heracl. *φέτη*, Rhod. *ἔτη*, Delph. *ἐνδογενῇ*), some of which may be due to *κοινή* influence.

Even *εα* from *εφα*, which is uncontracted in Attic, sometimes becomes *η* in West Greek dialects, as Delph. *ἐννῇ* = *ἐννέα*, Ther. *ἡμίση* = *ἡμίσεια*, *Κληγόρας* = *Κλεαγόρας*, Rhod. *Ἀγῆναξ* = *Ἀγεαναξ*, Dor. *κρῆς* (Theocr. etc.) = *κρέας*, *ἦρ* (Aleman etc.) = *ἔαρ*, Sicil. (Acrae) *φρήτιον* = *φρεάτιον* (cf. *φρητί* Callim.). Cf. also Dor. *βασιλῇ* (43, 111.3).

2. *ε + ā*. Proper names in -*εās*, as *Τιμέας*, *Δημέας*, usually remain uncontracted in Attic (*Ἐρμῆς* is the Ionic form) and most dialects, though in late times partly replaced by -*ās*, as *Δημās*, *Δαμās*. But -*ῆς* regularly in Ionic (from -*έης*), as *Δημῆς*, *Ἀπελλῆς*, and sometimes elsewhere, as Rhod. *Ἀριστῆς*, Ther. *Κυδρῆς*, *Θα(ρ)ρῆς* (archaic). Cf. Rhod. *Χαλκῇ* from *Χαλκέā*. All the certain examples of Dor. *η* from *εā* are from the islands (Syrac. *Τυκῇ* is doubtful), and hence are possibly due to — very early — Ionic influence; but not necessarily so, cf. Dor. *η* from *εα*, above.

3. $\epsilon + \epsilon$. Regularly contracted to $\bar{\epsilon}$ ($\epsilon\iota$) or η (see 25), as Att. *τρεῖς*, Ther. *τρῆς*, from **τρέες* (Skt. *trayas*). But uncontracted forms also occur, as Cret. *τρέες*, *δρομέες*, *πλίες* (9.4), Boeot. *φικατιφέτιες*. See 45.5.

4. $\epsilon + \epsilon\iota$, $\eta\iota$, or η . Regularly contracted to $\epsilon\iota$, $\eta\iota$, η , as *φιλεῖ*, *φιλῆμι*, *φιλῆται*. Uncontracted forms, like Locr. *δοκέει*, *ἀνχῶρέει*, Delph. *ἀδικέη*, Boeot. *ῖει*, *δοκίει* (9, 16), are rare. See 45.5. But forms like *δέημι*, *δέηται* (from *εφη*, see 45.1) are usually uncontracted. Names in *-κλέης* occur in some dialects, though most have only *-κλής*. See 108.1 *a*.

5. $\epsilon + \omicron$. The contraction to $\bar{\omicron}$ ($\omicron\upsilon$), as in *γένους* from **γενεσος*, *φιλοῦμεν* from **φιλειομεν* (but *ἡδέος* etc., see 45.1), is Attic only. Most dialects have *εο* or *ιο* (9), as *γένεος* (*-ιος*), *φιλέομεν* (*-ιομεν*).

In Ionic *εο* often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by *ευ* (cf. *εο* = original *ευ*, 33). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as *μεν*, *φιλεῦντας*), does not appear in inscriptions until the fourth century B.C. From Ionic, *ευ* spread to the Doric islands, and from the third century on is frequent in Rhodes, Cos, Thera, etc. At this time it is also found in continental Greece, as at Megara, Delphi, etc.

a. Boeotian has some examples of *ω*, *ιων*, beside *ιο* (both original and from *εο*), but mostly after dentals, where it was supported by the prevalence of the spelling *ιων* = *υ* (24). Thus *Νινμείνιος*, *ιονμεινίη*, *Θιοντίμν*, *Διονκλείς*, but once also *Βιούτη*.

b. Heracleian has *ω* = *εο* before a single consonant, as *ἐμετρίωμες*, *μετρίωμεναι* (but *δεόμενα* from *εφο*).

c. Contraction to ω is found in certain parts of Crete (see 273) before a single consonant, as *εὐχαριστῶμες* (but *κοσμώντες*, see *d*). Cf. also *ἐξαιρῶντες* in an inscription of Phaselis.

d. For *εο* we sometimes find simply ϵ or \omicron . So in Megarian proper names compounded of *θεός*, in which, nearly always, *Θε-* appears before a single consonant, *Θο-* before two, e.g. *Θέδωρος*, *Θέγειτος*, *Θέτιμος*, but *Θοκράνης*, *Θοκλείδας*, *Θόγνιτος*. Such forms in *Θε-*, *Θο-* occur elsewhere, but are common only in Megarian. Other examples of \omicron from *εο* (so-called *hyphaeresis*, cf. 44.4) are Ion. *ὄρτή*, *ροσσός*, from *ἐορτή*, *νεοσσός*, Cret. (Hierapytna etc.) *κοσμώντες*, *κατοικόντας*, *ἐπιστατον*, Delph. *ποιόντων* (but also *ποιόντα*,

θωεόντων). Heracl. ποιόντασσι, ἔξεποιόν, Mess. ποιόντι, Arc. πλός from *πλέος (113.2).

6. $\epsilon + \omega$ or $\omicron\iota$. In Attic regularly contracted, as φιλῶντι, φιλοῖ (but ἡδέων etc., see 45.1). In other dialects regularly uncontracted $\epsilon\omega$, $\epsilon\omicron\iota$, or $\iota\omega$, $\iota\omicron\iota$ (9), but sometimes ω , $\omicron\iota$ after a vowel (see 54.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθεοίη but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐγκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔδωντι, προξενέοι, El. ἐξαγρέδων, δοκέοι but ποιδὼν, ἐνποιοῖ, ποιοῖτο (also ποιέοι), Heracl. ἀδικίων, ἐγφηληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πῶνιοι (φωνέοι).

η + vowel

43. In the declension of nouns in *-eus* the η of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in early Rhodian and Coan), but is shortened in the majority of dialects (*βασιλέος* etc.), and in Attic this is accompanied by lengthening of the second vowel, if \omicron or α (*βασιλέως*, *βασιλέᾱ*). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from $\eta\omicron = \bar{\alpha}\omicron$, 41.4), e.g. ἵλεως (Herodas — Hdt. ἴλεως or ἴλεος ?) from ἴλῃος (49.5), χρέωμαι (161.2 α), πόλεως (109.2), Mil. ἰέρεως (111.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τελῃος, though the usual Ionic form is τέλειος, τέλεος.

Cf. also the subjunctives with η retained in Hom. θήομεν (*θείομεν*), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέωμεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See 151.2.

Contraction of $\eta\alpha$ to η (but probably through $\epsilon\alpha$, cf. 42.1) is seen in Eub. 3 pl. εἰρήται from *εἰρήται (cf. Hom. βεβλήται), εἰρέται (Hdt.), and in βασιλῇ etc. of Delphian and most Doric dialects (111.3).

ο + vowel

44. 1. $\omicron + \alpha$. When contracted, the result is ω in all dialects (cf. ω from $\alpha + \omicron$, 41.2), e.g. Att. ἡδίω, Heracl. μείω from $-(\sigma)\alpha$, Τιμῶναξ, Ἰππῶναξ, etc. in West as well as East Greek dialects,

from *-o(-φ)αναξ* (for Rhod. *Τιμᾶναξ*, see 167). Cf. also *ω* in crasis, as Corinth. *τῶγαθόν* = *τὸ ἀγαθόν* etc. (94).

2. *o* + *ā*. Usually uncontracted (Att. *ση*), but in Ionic regularly *ω*, in other dialects sometimes *ā*, e.g. Rhod. *βοᾷθέω*, Cret. *βοᾷθίω*, Aetol. *βοᾷθοέω*, Att. *βοηθέω*, but Ion. *βωθέω*, Lesb. *βᾷθοέω*, Att. *βοηδρομίων*, but Coan, Rhod. *βᾷδρόμιος*. For Ionic *ω* from *ση*, no matter whether *η* is from *ā* or original *η*, cf. also *ὀγδῶι* (once) = *ὀγδόηι*, and *ὀγδώκοντα* from *ὀγδοήκοντα* (with original *η*), and Hdt. *βῶσαι*, *νῶσαι*, *ἄλλογνώσας*.

a. In the termination of *βοᾷθός*, *βοηθός* beside *βοᾷθούς*, *βοηθούς*, whence also *βοᾷθέω*, *βοηθέω* beside Lesb. *βᾷθοέω*, Aetol. *βοᾷθοέω*, hyphaeresis has taken place. See 4.

3. *o* + *o*. Regularly contracted to *ō* (*ου*) or *ω* (see 25), as gen. sg. *-ου* or *-ω* from *-οιο* (106.1).

4. *o* + *ε*. When contracted, the result is the same as from *o* + *o* (3), e.g. Att. *ἐλάττους* (nom. pl., from *-o(σ)ες*) but Lac. *ἐλάσσως*, Att. *δημιουργός* (Ep. *δημοεργός*) etc., but Boeot. *λειτωργός*, Heracl. *ἀμπελωργικός*, Att. *λουτρόν* (Hom. *λοετρόν*), but Heracl. *λωτήριον*. So Heracl. *πρώγγυος* from **προέγγυος*. Cf. also the crasis in Att. *τοῦπος*, Lesb. *ὠνίαυτος*, etc. (94.2). But we also find uncontracted *οε*, mainly from *οφε*, and, before two consonants, sometimes *ο* ("hyphaeresis," cf. 42.5 *d*), e.g. Lesb. *ὀμονόεντες*, *λοεσσάμενος*, *Μαλόεντι*, Arc. *Σινόεντι*, Locr. *Ὀπόεντι* and in the same inscription *Ὀποντίους* (see 45.1), Meg. *Σελινόεντι* but *Σελινόντιοι*, Cret. *Βολόεντα*, *Βολοεντίων*, later *Ὀλόντι*, *Ὀλοντίοις*. So beside Att. *δημιουργός*, Ep. *δημοεργός*, and *δαμειργός* (with elision, after the analogy of compounds with original initial vowel in second member, cf. *φιλεργός*) at Nisyrus and Astypalaea, the form of most dialects is *δημιοργός* (Ion.), *δαμιοργός* (attested for Arc., Argol., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. *ἀλοργός* in Teos and Samos.

45. Notes to 41-44. Some of the factors which help to account for divergence in the treatment of the same combination of vowels in the same dialect may be understood from the following.

1. A combination which arises by the loss of ς , being of later origin than that arising from the loss of ι or σ , may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ῥδέος*, *ῥδέα*, *ῥδέων*, in contrast to *φιλοῦμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ῥόπεντι*, later *Ῥοπύντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *ἀλιῶς*, Ion. *Μεγαβάτεω* but *Παναμύνω* (ω sometimes after consonants also, but not usually), *ἔτεια*, *ἔτέων* but *θύη*, *θυῶν*, *ἀνωθεοίη* but *ποιοῖ*, El. *δοκέοι* but *ποιοῖτο* etc. (see 42.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words, Att. *πέος*, *θεός*, *ζέω*, and likewise, though belonging also under 1, Att. *νέος*, Dor. *νᾶός*, *λᾶός*. Such words may be contracted when forming the first member of compounds, as Att. *Θούτιμος*, *νουμηνία*, Dor. *νᾰκόρος*, *Λᾰσθένης*. Cf. also Meg. *Θέδωρος*, *Θοκρίνης*. Perhaps these forms, as regards their origin, belong under 4.

4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ῥόπεντι* (later *Ῥοπύντι*) but *Ῥοπντίους*, and perhaps all cases of "hyphaeresis" (42.5*d*, 44.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσάων*, Thess. *τᾶν κοινάουν* (Crammon; elsewhere *ᾱν* in nouns also), Eub. *τῶν δραχμῶν*. Here belongs probably Dor. *ᾱς* in contrast to *νᾶός*.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. *τρές* etc. with *-ες* after forms like *πόδες*, Ion. *βασιλέος* etc. (not *-εως*) after *ποδός* etc., Locr. *δοκέει* etc. after *δοκέομεν* etc.

Assimilation of Vowels

46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ῥορχομενός* from *Ῥερχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Φεκέδαμος* = Boeot. *Φηκεάδαμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of ι and υ , see 20. For Boeot. *τρέπεδδα*, see 18. For *Ποσοιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see 49.1,3.

Epenthetic Vowels

47. Lesb. *φαῖμι* (from *φᾶμι*), *φαῖσι*, *γέλαιμι*, etc. in Sappho and grammarians, but not found in inscriptions. Cf. Lesb. *αἰμισέων* etc. (17). For epenthesis in the case of original *νι*, *ρι*, *λι*, see 74 *a, b*.

Anaptyctic Vowels

48. *ἔβδομος* and *ἔβδεμος* (114.7) from **ἔβδομο-*, **ἔπτμο-*. Other examples are of only exceptional occurrence, as Att. *Ἑρεμῆς* = *Ἑρμῆς*, El. *Σαλαμόνᾱ* = *Σαλμώνη*, Thess. *Ἀσκαλαπιός*. *πέλεθρον* = *πλέθρον*, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

Vowel-Gradation

49. In the system of inherited vowel-gradation the dialects generally agree in the grade shown by corresponding forms; e.g. *λείπω*, *λελοιπα*, *ἔλιπον*, in all dialects alike. But there are some examples of dialectic differences, of which the following may be mentioned.¹

1. Series, *ει*, *οι*, *ι* (*λείπω*, *λέλοιπα*, *ἔλιπον*). Cret. *δίκνυμι* (*προδίκνυτι*) = Att. *δείκνυμι* (cf. *δίκη* etc.). Ion. *δέκνυμι* is perhaps due to contamination of *δεικ-* and *δικ-*. Lesb. *οείγω* (**ὀφειγ-*) = Att. *οἴγω* (**ὀφιγ-*). *ἦνεια* and *ἦνικα* in various dialects (144 *a*). Ποσειδών, Ποτειδάν, etc. (41.1) with *ει* (*Ποτιδάν* very rare), but usually *ι* in derivatives, as Att. Ποσίδειος, Ion. Ποσιδήιος, Boeot. Ποτιδαίχος, Carpath. Ποτίδαιον (but the famous Potidaea was Ποτείδαια), also *οι* (assimilation?) in Arc. Ποσοιδάν, Lac. Ποχοιδάν, Ποχοίδαia, and Lesb. (?) Π]οτοΐδανι from Pergamum.

2. Series *ερ*, *ορ*, *αρ* or *ρα* (*δέρκομαι*, *δέδορκα*, *ἔδρακον*). *τέσσερες*, *τέτορες*, *τέτταρες*, etc. (114.4). Ion., Lesb., Cret., Mess., Epid., Coan *ἔρσην*, but Att. *ἄρρην*, Arc. *ἄρρέντερον*, Lac. *ἄρσης*, Ther. *ἄρσην* (also Ionic and Coan beside *ἔρσην*). Cf. also El. *φάρρενον* (from a by-form with initial *φ*; cf. Skt. *vr̥ṣan-* beside Avest. *ar̥ṣan-*), later *ἑρσεναίτερος* (κοινή influence, see also 80). *θέρσος* = *θάρσος* in Aeolic

¹ Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience,

(gram.; Lesb. *θήρσεισ'* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερσάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Aeolic (gram.), but in proper names characteristic of Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσων* (in *κρείσσων*, *κρείπτων*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράφαι* = *ἀποστρέφαι*. East Ionic *ἄγερσις* *assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανήγορσις* (see 5) = *πανήγυρις* (with obscure *υ*). For *ιέρως*, *ιάρως*, *ἱρος*, see 13.1. For *γροφεύς*, *στροτός*, etc., see 5.

a. The weak grade varies between *αρ* and *ρα*, as in Hom. *κράτος* and *κάρτος*, *κρατερός* and *καρτερός*, etc. So Cret. *κάρτος*, *καρταῖπος*, *καρτερός*, *κάρτων*, likewise *σπαρτός* = *σπατός*, Arc., Cyp., Coeeyr., El. *δαρχμά*, Cret. *δαρκνά* = *δραχημή*. Epid. *φάρχμα*, *φάρξις* = *φράγμα*, **φράξις*, Boeot. *πέτρατος* (Hom. *τέτρατος*) = *τίτατος*, Lesb. *ἀμβρ[ό]την* (6) = *ἀμωρεῖν*. This variation is in part due to metathesis, and clearly so in Cretan, which has *αρ* uniformly, as it also has *πορτί* = *προτί*. See 70.1.

3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). Arc., Cret., Delph., Epid. *ὀδελός*, Boeot. *ὀβελός* (rarely early Attic), Thess. *ὀβελλός* (89.3) = *ὀβολός* (assimilation?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See 75. Cyp. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation?), Thess. *Ἀπλουν* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from **τενιω*, *τόνος*, *πατός*). Ion., Coan, Heracl. *τάμνω* = *τέμνω*, with *αμ* from *ἔταμον*. For *ρίκατι* = *εἴκοσι*, etc., see 116 a. For participles with *ατ* beside *εντ* and *οντ*, as *ἔασσα*, *ἵαττα* = *οὔσα*, *ἔντες* = *ὄντες*, see 163.8.

5. Series *η*, *ω*, *α* (*ρήγνυμι*, *ἔρρωγα*, *ἔρράγην*). Ἰλῆος (Lac. *hílēfos*), whence Att.-Ion. *Ἰλῆος*, Cret. *Ἰλεος*, but Arc. *Ἰλαος*, as in Homer

etc. For Heracl. *ἐρρηγεία* = *ἐρωγεία*, Dor. *ἔωκα* = *εἶκα*, see 146.4. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* in Thessalian (also *ἐντασις*), Coreyraean, Epirotan, etc.

a. Coreyr., Meg. *ἐμπασις*, Boeot. *ἐππασις*, Arc. *ἱνπασις* contain a different root *πᾶ-*, like *πᾶμα* = *κτῆμα*. See 69.4. *πᾶμα* and related forms, frequent in literary Doric, were employed in preference to *κτῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἐμπασις* etc., Cret. *πᾶμα*, *πάστας*, *owner*, *πέπᾱται* perf. subj., *πάσεται* aor. subj., Arg. *πᾶμα*, Heracl. *παμωχῆ*, Locr. *ἐχεπάμῶν*, *παμιτοφαγέϊσται*, El. *πεπάστῶ*, Boeot. *ππάματα*, Cypr. *Πάσιππος*, etc.

CONSONANTS

Ƒ

50. In Attic-Ionic the Ƒ was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions; it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before *υ*, as *ἄφυτάρ* (32). In Thera, too, it is absent from the earliest inscriptions (seventh century B.C.); likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it existed, initially at least, in the time of Alcaeus and Sappho, but is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century or later, in Cretan and Boeotian till the second. Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of Ƒ from inscriptions is due to *κοινή* influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling *β* (51), but by its survival in some words in Tzakonian, the modern representative of Laconian, e.g. *βάννε* (*vanne*), *lamb* (*Ƒapv-*).

b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with *ϕ* and the later spelling without *ϕ* occur promiscuously, even in the same inscription. In the Heraclæan Tables the presence or omission of initial *ϕ* is constant for certain words, e.g. always *ϕ* in *ϕέξ*, *ϕίκατι* and derivatives, also *ϕέτος*, *ϕίδιος*, *ἐγφηληθίωντι*, but *οἶκος*, *ἐργάζομαι*, *ἡέκαστος*, *ἴσος* and *ἥσος*, etc.

51. *β* for *ϕ*. *ϕ* is represented by *β*, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. *βίδεοι*, *βίδνιοι*, title of officials (*ϕιδ-*), *Βωρθέα* beside *Ἐωρθέα* (cf. nos. 70-73) = *Ὀρθία*, *προβειπάδας* = *προφειπάσας*, *διαβέτης* = *διαφέτης*, *ὠβά* from **ὠφά*, etc.; and in Cretan, e.g. *Βόρθιος*, *Βολόεντα*, *βέρδηνι*, *βεκάτεροι*, *διαβειπάμενος*, *ὑπόβοικοι*, etc. Cf. also Arg. *Βορθαγόρας*, *Πυρβαλίων* = older *Πυρφαλίῶν*, Coreyr. *ὄρβος* = earlier *ῥόρφος*, El. *βοικίαρ* = *ϕοικίας* (no. 61, in the stereotyped phrase *γᾶρ καὶ βοικίαρ*, otherwise *ϕ* lost). For initial *βρ* = *ϕρ*, see 55.

a. Conversely, *ϕ* is used in place of *β* in *ἀμοιρά* = *ἀμοιβά* of an early Corinthian inscription. The name of the Cretan town *Φάξος* was sometimes represented by **Οαξος*, as Lat. *Nerva* by *Νέρσα*.

52. *ϕ* initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g. *ϕέτος* (cf. Lat. *vetus*) in eleven dialects, *ϕοῖκος* (cf. Lat. *vīcus*) in twelve dialects, *ϕίκατι* (cf. Lat. *vīginti*) in eight dialects, *ϕάναξ* in ten dialects, further, in various dialects, *ϕαρήν*, *ϕαστός*, *ϕέπος*, *ϕειπ-*, *ϕέργον*, *ϕέρρω*, *ϕίδιος*, *ϕίσος*, *ϕοῖνος*, and many others (see also *a*, *b*, *c*), especially in proper names.

a. In several dialects which otherwise preserve *ϕ* it is lost before *ο* and *ω* (but not before *οι*), as in Homer, e.g. in Gortynian forms of *ὀράω*, *ὠνή*, *ὠθέω*, etc. without *ϕ* beside *ϕίκατι*, *ϕέκαστος*, *ϕοικεύς*, etc. (*ϕόν*, *ϕὼν* by analogy of *ϕα*, *ϕάν*, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and *ϕο* is by no means unknown, e.g. Arc. *ϕοφλέκοσι* (no. 16, fifth century; in no. 17, fourth century, *ὀφλάν* beside *ϕαστόν*, *ϕέκαστον*, etc.), Forthasiá, Cret. *Βόρθιος*, Lac. *Βωρθέα*, etc. (see 51).

b. Initial σf yields hf , occasionally written fh (cf. Eng. *which*) but usually simply f , which, however, was pronounced as hf (or a surd f), as shown by the fact that after the loss of f such words have the spiritus asper. Thus Boeot. $\Phi\eta\kappa\alpha\text{-}\delta\acute{\alpha}\mu\omicron\varsigma$, Thess. $\Phi\epsilon\kappa\acute{\epsilon}\text{-}\delta\alpha\mu\omicron\varsigma$, Cret., Loer., Delph., El., Arc. $\phi\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$, later $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$. In some dialects this f was lost earlier than ϕ in general, e.g. in Boeotian, where $\acute{\epsilon}\xi$ (from $\phi\acute{\epsilon}\xi$, i.e. $\phi\eta\acute{\epsilon}\xi$, from $*\phi\eta\epsilon\kappa\varsigma$) and $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ are frequent in inscriptions which otherwise have initial f , as $\phi\iota\kappa\alpha\sigma\tau\eta\ \kappa\alpha\iota\ \acute{\epsilon}\kappa\tau\eta$ (no. 43.8).

c. There are also some words with original initial f , not coming from σf , which have ϵ in their later forms, e.g. Att. $\iota\sigma\tau\omega\rho$, $\iota\sigma\tau\omicron\rho\acute{\iota}\alpha$ (cf. Boeot. $\phi\acute{\iota}\sigma\tau\omega\rho$, from $\phi\iota\delta\text{-}$, Lat. *vid-*), $\acute{\epsilon}\nu\nu\mu\iota$, $\acute{\epsilon}\iota\mu\alpha$ (cf. Cret. $\phi\eta\mu\alpha$, Lat. *ves-tis*), $\acute{\epsilon}\sigma\pi\epsilon\rho\omicron\varsigma$ (cf. Loer. $\phi\epsilon\sigma\pi\acute{\alpha}\rho\iota\omicron\varsigma$, Lat. *vesper*), $\acute{\epsilon}\kappa\acute{\omega}\nu$ (cf. Loer. $\phi\epsilon\phi\acute{\omicron}\nu\tau\alpha\varsigma$, Skt. *vac*), $\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\iota$ (cf. Thess. $\phi\alpha\lambda\acute{\iota}\sigma\kappa\acute{\epsilon}\tau\alpha\iota$, Goth. *wilwan*). The explanation, as in some other cases of secondary ϵ , in which f is not involved, is uncertain, but the following σ and analogical influence are the chief factors.

53. Intervocalic f . This was lost sooner than initial f , hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without f from the same period or the same inscription, showing that it was either weakly sounded, or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial f . The spelling with f often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g. $\alpha\lambda\phi\acute{\epsilon}\iota$, $\omicron\iota\phi\omicron\varsigma$, $\acute{\rho}\omicron\phi\omicron\varsigma$, $\delta\omicron\phi\acute{\epsilon}\nu\alpha\iota$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\phi\omicron\varsigma$, etc. (but always $\pi\alpha\acute{\iota}\varsigma$, $\pi\alpha\iota\delta\acute{\omicron}\varsigma$, with loss of f). Eub. $\text{'}\Lambda\gamma\alpha\sigma\iota\lambda\acute{\epsilon}\phi\omicron$ with f in the proper name beside $\acute{\epsilon}\pi\omicron\iota\acute{\epsilon}\sigma\epsilon\nu$ (no. 9). Thess. $\Delta\acute{\alpha}\phi\omicron\nu$, but otherwise lost, as in $\eta\nu\lambda\acute{\omicron}\rho\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$, $\acute{\epsilon}\sigma\omicron\varsigma\epsilon$ (no. 33). Boeot. $\Pi\tau\omicron\iota\acute{\epsilon}\phi\iota$, $\acute{\epsilon}\pi\omicron\iota\acute{\epsilon}\phi\epsilon\varsigma\epsilon$, $\chi\alpha\rho\acute{\iota}\phi\epsilon\tau\tau\alpha\nu$, $\text{Καρυκ}\acute{\epsilon}\phi\iota\omicron$, etc., but not found after 450 B.C. except in a late archaistic inscription with $\tau\rho\alpha\gamma\alpha\phi\nu\delta\acute{\omicron}\varsigma$ etc. Phoc. $\kappa\acute{\lambda}\acute{\epsilon}\phi\omicron\varsigma$, $\alpha\lambda\phi\acute{\epsilon}\iota$ (Crissa; sixth century). Loer. $\kappa\alpha\tau\alpha\iota\phi\acute{\epsilon}\iota$ (also $\acute{\epsilon}\pi\acute{\iota}\phi\omicron\iota\kappa\omicron\varsigma$, $\mu\epsilon\tau\alpha\phi\omicron\iota\kappa\acute{\epsilon}\omicron\iota$, $\phi\epsilon\phi\alpha\delta\acute{\epsilon}\kappa\acute{\omicron}\tau\alpha$, but see a) beside $\pi\alpha\acute{\iota}\varsigma$, $\text{'}\omicron\pi\acute{\omicron}\acute{\epsilon}\nu\tau\iota$, $\delta\alpha\mu\iota\omicron\rho\gamma\acute{\omicron}\upsilon\varsigma$. El. $[\pi\omicron]\iota\phi\acute{\epsilon}\omicron\iota$ once (also $\acute{\alpha}\pi\omicron\phi\epsilon\text{-}\lambda\acute{\epsilon}\omicron\iota$, but see a), but usually $\pi\omicron\iota\acute{\epsilon}\omicron\iota$, even in the same inscription, $\beta\alpha\sigma\iota\lambda\acute{\alpha}\epsilon\varsigma$, etc. Iac. $\eta\iota\lambda\acute{\epsilon}\phi\omicron\iota$, $\nu\alpha\phi\acute{\omicron}\nu$, $\Gamma\alpha\iota\alpha\phi\acute{\omicron}\chi\omicron$, $\acute{\alpha}\phi\acute{\alpha}\tau\alpha\tau\alpha\iota$ (cf. Lesb.

ἀνάτα, El. *ἀνάατορ*, elsewhere contracted to *ἀτᾶ*, *ἄτη*, as Cret. *ἄτα*, *ἄπατος*, Ioc. *ἀνάτῳ(ς)*, late *ὠβά* (51). Arg. *Διφί*, *Διφῶνυσίῳ*, *ἐποίφε* (also *πεδάφοικαι*, but see *α*). Corinth. *Ποτεδάφῶνι* beside *Ποτεδᾶνι*, *Ἀΰρας*, *Λαφοπτόλεμος*, etc. Coreyr. *ρφοφαῖσι*, *στονόφε(σ)σαν*, etc. There are no examples of intervocalic *φ* in even the earliest inscriptions of Arcadian (cf. *Ἰλαον* no. 16), or Cretan (*αἰεῖ*, *ναός*, *φοικέος*, etc.) except in compounds (*a*).

a. Even where intervocalic *φ* is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where *φ* has survived as initial, e.g. Cret. *προφειπάτῳ*, *ἔφαδε*, and late *διαβειπάμενος*. Hence in any dialect such forms are not necessarily evidence of the survival of true intervocalic *φ*.

b. The use of *φ* to indicate the natural glide before or after *ν* (see 32, 36) is also no evidence for the survival of the inherited intervocalic *φ*.

54. Postconsonantal *φ*. The combinations *νφ*, *ρφ*, *λφ*, and also *σφ* (in some cases; see *f*) are preserved in the earliest inscriptions of some dialects. The loss of *φ* was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *a*) and Eastern Doric (Crete, Thera, Cos, Rhodes and colonies), while in the other dialects, as in Attic, the vowel was not affected.

Corinth. <i>Ξένφῶν</i> , <i>Ξενφοκλῆς</i> , Coreyr. <i>πρόξενφος</i> , <i>Ξενφάρεος</i> , El. <i>Ξενφάρεορ</i>	Ion. <i>ξείνος</i> , Cret. <i>πρόξηνος</i> , Cyren. <i>Φιλόξηνος</i> , Rhod. <i>Ξείνις</i> , <i>Ξηνοκλῆς</i>	In most dialects <i>ξένος</i> , <i>πρόξενος</i>
* <i>ένφατος</i>	Ion. <i>έννατος</i> , Cret. <i>ήνατος</i>	<i>ένατος</i>
* <i>ένφεκα</i> , * <i>μόνφος</i>	Ion. <i>έννεκα</i> , <i>μούνος</i>	<i>έννεκα</i> , <i>μόνος</i>
Arc. <i>κόρφα</i>	Ion. <i>κούρη</i> , Cret. <i>κώρα</i>	<i>κόρα</i> (<i>κόρη</i>)
Coreyr. <i>હόρφος</i>	Ion. <i>οὔρος</i> , Cret. <i>ᾠρος</i> , Ther. <i>οὔρος</i>	<i>ᾠρος</i>
Arc. <i>κάταρφος</i>	Ion. <i>ἄρῆ</i>	<i>ἄρά</i>
Boeot. <i>καλφός</i>	Ion. <i>καλός</i>	<i>καῶλός</i>
* <i>ὄλφος</i>	Ion. <i>οὔλος</i>	<i>ὄλος</i>
Boeot., Cret. <i>φίσφος</i>	Ion. <i>ἴσος</i>	<i>ἴσος</i>
* <i>νόσφος</i>	Ion. <i>νοῦσος</i>	<i>νόσος</i>

a. To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like ξένος, and especially πρόξενος, are due to Attic influence. Similarly in Rhodian etc. where ξένος has survived only in proper names, and in late Cretan where πρόξενος is far more common than πρόξηνος. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. ξένος, ἔννεκα, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of *ν* from *ν*₂, σν, etc. (74. 76. 77.1). Cf. also ἰσοσθέοισι in an inscription of 2-11 A. D. For Thess. προξενιοῦν see 19.3; for Boeot. Δαμοξείνῳ, 92 a.

c. Different from ὄρφος etc. is Corinth. Πύρφος (cf. Arg. Πυρφίας, Πυρφαλίῳν), probably standing for Πύρρφος (from *Πύρσφος with early assimilation of ρσ before φ), whence the Πύρρος of most dialects.

d. An example of φ after a mute is Corinth. Δφένιά = Δαινίον. Cf. Hom. ἔδδειςεν for ἔδφειςεν.

e. τφ yields ττ or σσ, with the same distribution as for original κ₂ etc. (81), e.g. Att. τέτταρες, Ion. τῶσσερες, etc. (cf. Lat. *quattuor*, Skt. *caturās*). In West Greek τέτορες the τ, instead of σσ or ττ, is due to the analogy of other forms such as τέτρατος, in which φ was expelled between the consonants. Cf. also ἡμισσος from *ἡμτφος (61.6).

f. The history of σφ in φάσφος etc., probably of secondary origin, is to be distinguished from that of original intervocalic σφ, the treatment of which is apparently parallel to that of σμ etc. (76). Thus Lesb. ρᾱῶς, Dor. ρᾱός, etc. probably come from *ρασφος (cf. ραῶ, ρᾱσ-σαι), which in Lesbian becomes first *ράσφος (like ἄμμε), whence *ραῖφος, ρᾱῶς (35), elsewhere ρᾱός (like ἄμέ), whence ρᾱός, ρῶός (41.4).

55. φ before consonants. Corresponding to Att. ῥήτρα, ἐρρήθην, etc. (from φρη- beside φερ- in ἐρέω, cf. Lat. *verbum*) we have El. φράτρα (15), Cyp. φρέτα (70.3) with its denominative φρετάω (ἐφρετάσατο, also spelled εὔφρετάσατο indicating an anticipation of the φ. Cf. a and 35. So also κενεφόν from κενεφόν, Arg. φεφρεμένα, ἀφρετένε (with prothetic α), later ἀρήτενε, was spokesman, presided. El. ἀφλανέος, wholly (cf. Hesych. ἀλανέος · ὁλοσχερῶς, also ἀλλανής · ἀσφαλής and ἀλανές · ἀληθές), is from ἀφλα-, and related to ἀελλής (ἀφελ-), ἀολλής (ἀφαλ- with Aeolic ο, cf. 5), ἄλής, Dor., Delph. ἄλία, assembly, Ion. (Hdt.) ἄλῆη (also from ἀφαλ-, with Ion. ā from αφα as in ἄτη, ἀνᾱλίσκω).

ϕρ appears as *βρ*, indicating a pronunciation *rr*, in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (*βρήτωρ*, *βρόδον*, etc.), though this has become simply *ρ* at the time of our earliest inscriptions. Cf. also Boeot. *Βρανίδας* beside *Φάρον*.

In most dialects *ϕ* was lost before the time of our earliest inscriptions and we find, as in Attic, initial *ρ*, medial *ρρ* or *ρ*. See *a*.

a. In the case of medial *ϕρ*, which would occur only in compounds and augmented or reduplicated forms of words with initial *ϕρ*, the *ϕ* unites with the preceding vowel to form a diphthong in Lesbian (cf. 35), e.g. *εῦράγη*, *αὔρηκτος* (Herodian) from **ἐ-ϕράγη*, **ᾠ-ϕρηκτος* (Att. *ἐρράγη*, *ἄρηκτος*), Hom. *ταλαίρινος* from **ταλά-φρινος*. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i.e. *ϕρ* with the following vowel), and later this *ϕρ* became *ρρ* or sometimes *ρ*, e.g. Arg. *φεφρῆμένα*, *ἄφρῆτενε*, later *ἀρήτενε*. In Attic and most dialects augmented and reduplicated forms have *ρρ*, as Att. *ἐρρήθην* (*εῖρηκα* is formed after the analogy of forms like *εἴληφα*, 76 *b*), *ἐρράγην*, *ἔρρωγα*. Heracl. *ἔρρηγα*, while compounds also usually have *ρρ* but sometimes *ρ* under the continued influence of the simplex, as Att. *ἀναρρηθείς* but also *ἀναρηθείς*, Delph. *ἡμυρρήνιον* (from **ῥμί-φρην*, like *ῥμί-ονος*, cf. Hom. *πολί-ρρην*), but also *ἡμυρνηαῖα*. Cf. *ρρ* and *ρ* from *σρ*, 76 *b*. The development of medial *ϕλ* was probably parallel (cf. El. *ἄφλανέως* etc., above), though there is no example in Lesbian.

Consonantal *ι* (ι)

56. Original *ι* almost wholly disappeared from Greek in prehistoric times, giving *ε* or, rarely, *ζ* initially, as in *ὄς* (Skt. *yas*), *ἦπαρ* (Lat. *iecur*), *ζυγόν* (Skt. *yugam*), etc., yielding various results in combination with a preceding consonant (71, 81, 82, 84), and being dropped between vowels, as in *τρεῖς* from **τρεῖες* (Skt. *trayas*), etc. But between *ι* and a following vowel, as in *ἵππιος*, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of *ι*, in Pamphylian, as *διά, ἡιανοῖσι*, etc., and sometimes elsewhere, as early Arg. *ἡάλιος*, *Σικελίας*, Ion. (Priene) *Διοφάνης*. Cf. also Arg. *Καρνείας*, Ion. *Τήμοι*, *Θωιήν* (37.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not

uniformly, as in the Idalium bronze (no. 19) regularly before *a*, but not before *ε* or *ο*, e.g. *ἰατῆραν* but *ἰερῆφιαν*, *φέπια* but *θιόν*.

The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an original *σ* (59) or *ζ* (56), but in some words is of secondary, and sometimes obscure, origin, e.g. *ἵππος* (cf. Lat. *equus*; *ἵππος* regularly as the second part of compounds, *Ἀλκιππος*, *Ἀντιππος*, etc., rarely *Ἀνθιππος*), *ἡμεῖς*, *ἀμές* (cf. Skt. *asmān*) with *ʹ* after the analogy of *ἡμεῖς* (with *ʹ* from *ζ*). The sound was denoted by *Η* (earlier *Θ*) until the introduction of the Ionic *Η* = *η*, after which it was generally left undesignated.¹ But see 4.7.

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as *η*; see 4.6), Lesbian, Elean, Cyprian, and Cretan (i.e. Central Cretan).

a. Psilosis is shown, not only by the absence of *Η* = *h*, but by the presence of phrases and compounds in which a preceding mute is not changed to the aspirate, e.g. East Ion. *ἀπ' ἐκάστον*, *ἀπ' οὔ*, *κατάπερ*, El. *κατισταίῃ*, Cret. *κατιστάμεν*. But psilosis is no bar to the retention of aspirated mutes in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. *κατιστάμεν* by *ιστάμεν*. Hence East Ion. *κάθοδος*, El. *ποθελόμενος*, etc. Cf. Mod.Grk. *καθίστημι*, *ἀφοῦ*, etc., in spite of the loss of the spiritus asper.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words,

¹ In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from *ʹ*, which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with *ʹ*, or due to an actual loss of the sound, in which case we should transcribe with *ʹ*. As a working rule we employ the lenis in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.

where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

a. In several dialects the forms of the article, δ , $\acute{\alpha}$, etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always δ , never *ho* (cf. also $\kappa' \delta$), fem. $\acute{\alpha}$ and *ha* once each; in Delphian (no. 51) δ as article (A 30. 38, C 19), but demonstrative *ho* (B 53); Thess. $\kappa\omicron\iota = \kappa\alpha\iota \omicron\iota$ (no. 26); δ likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as $\acute{\alpha}\nu = \acute{\alpha} \acute{\alpha}\nu$ (nos. 16.14, 17.7), with which compare Boeot. $\acute{\alpha}\varsigma = \acute{\omega}\varsigma$ (no. 40) and Delph. $\acute{\alpha}\varsigma$ (no. 51 A 28) beside usual $h\acute{\omega}$, *hóστις*, etc., though in most dialects the *h* of the relative is uniformly retained.

b. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are: *ἡμέρα*, but even in Attic inscriptions frequently $\acute{\epsilon}\mu\acute{\epsilon}\rho\alpha$, Mess. $\kappa\alpha\tau' \acute{\alpha}\mu\acute{\epsilon}\rho\alpha\nu$, Ther. $\acute{\epsilon}\pi' \acute{\alpha}\mu\acute{\epsilon}\rho\alpha\varsigma$, Troez. $\kappa\acute{\epsilon}\pi\acute{\alpha}\mu\epsilon\rho\alpha\nu$, Locr. $\acute{\alpha}\mu\acute{\alpha}\rho\alpha$. *ἱερός* (*hieρός*, *hiarós*, in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod. $\acute{\epsilon}\pi' \acute{\iota}\epsilon\rho\acute{\omega}\varsigma$, Arg. *ἱαρομνάμονες* (nos. 76, 77, with *ho* etc.), Epid. *ἱαρομνάμονες* (no. 83, with *hoμονάοις* etc.), Aegin. *ἱαρῆος* (beside *hoίκος* = $\delta \omicron\acute{\iota}\kappa\omicron\varsigma$, $\chi\omicron = \kappa\alpha\iota \delta$). So $\acute{\epsilon}\pi' \acute{\iota}\alpha\rho\acute{\epsilon}\iota\varsigma$ in the Megarian inscription no. 92, in contrast to *hiarón* at Selinus, is probably due to the Epidaurian graver. For Mant. *ἱερός*, see *d*. *ἡμεῖς* (see 57), in Doric dialects $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ (Iac. $\pi\omicron\theta' \acute{\alpha}\mu\acute{\epsilon}$, Heracl. *hamés*), but also $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ (Coan $\mu\epsilon\tau' \acute{\alpha}\mu\acute{\omega}\nu$ etc.). Thess. $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}$ or $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}?$ *ἔσσηκα*, but also *ἔστακα* (cf. *ἔσταλκα*, for which, vice versa, sometimes *ἔσταλκα*), as Thess. *ἑπεστάκοντα* (no. 33), Mess. *κατεσταμένοι*, Amorg. *κατεστῶσης*.

c. Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus *ἔτος* (from *φέτος*), but Heracl. *πεντα-ητηρίδα* (beside *φέτος*), Epid. *πειθ' ἔτη*, and frequently *καθ' ἔτος* etc. in the *κοινή* (cf. Mod.Grk. *ἐφέτος*), probably after the analogy of *ἡμέρα* in similar phrases. *ἴδιος* (from *φίδιος*), but Thess. *καθ' ἰδδίαν*, and so often in late inscriptions of various dialects (really *κοινή*), probably after *καθ' ἑκαστον*. *ἴσος* (from *φίσφος*), but Heracl. *hísos* beside *ísos*, and $\acute{\epsilon}\phi' \acute{\iota}\sigma\eta\varsigma$ in the *κοινή*, probably after *ὅμοιος*. Locr. $\acute{\epsilon}\nu\tau\epsilon$ (cf. $\acute{\epsilon}\sigma\tau\epsilon$), but Delph. *hénτε*, after $\acute{\alpha}\varsigma = \acute{\epsilon}\omega\varsigma$. Heracl. *hoktῶ* (also Theran), *hoktakátioi*, *heinvéa*, Delph., Ther. *heinatós*, all after $\acute{\epsilon}\pi\tau\acute{\alpha}$. So probably by a still further extension of the asper (e.g. after *ἐννεακαίδεκα*) Ther. *hikádi* = *εἰκάδι* (no. 107). *ἄκρος*, but Heracl. *hakroσkirías*, Coreyr. *hákpos*, and perhaps Delph. *hakróthina* (? no. 51 D 47). Delph. *ἐφιορκέω*, also frequent in the *κοινή*, is a contamination of *ἐπιορκέω*.

and ἐφορκέω, while Delph. ἐφακέομαι from ἀκέομαι is obscure. In Thess. ἀνγρέω (ἐφάνγρηνθην) = Lesb. ἀγρέω the asper, as well as the ν, is probably due to contamination with some other word.

d. Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has πεντορκίαν beside ἡόρκον, ὄσια, ἰστιά, κατιρόμενον, ἰδριάν (*h* before *v* in *hνπό*), and, vice versa, once Ἡπορντίων beside Ὀπόντιοι, and ἡάγην for ἀγῆν (cf. ἐπάγον). In Arcadian, no. 17 has ἔμισν beside ἥμισν, ἰστέρας, and once ἡάν for ἄν, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only οἶδε (see *a*) but ὄσια, ἴλαον, and ἱερος for which *hierós* is fully attested in the other Arcadian inscriptions as no. 16; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heraclæan has, besides the cases mentioned under *c*, ὄρος, ὀρίζω, where we expect ἡόρος, and ἡάρησις, *hoí-son-ti*, for ἄρησις, οἴσονται. At Epidaurus, no. 83 has always ἄτερος not *háteρος*.

σ. Loss of Intervocalic σ

59. Original initial *s* became the spiritus asper in proethnic Greek, as in ἔδος (Lat. *sedeō*, Skt. *sail-*), ἔπομαι (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in γένεος (Skt. *jānuśas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic σ, either retained by analogy as in the aorist, or of secondary origin as σ from τ (61).

This Greek intervocalic σ was subjected to a similar process, namely became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

1. Laconian. Early ἐποίε^εhe, νικά^αhas, ἐν^ηῆβό^θhais, Πο^οηιδᾶνι, Λύ^ηηιππον, Ἐ^ελευ^ηήν^ηια, etc.; later Πα^αηιφᾶι, προ^οβειπά^αhas, νικά^αas, Ὀ^οναιτέ^ελης (Ὀ^ονασι-), Πει^{ει}κλει^{ει}δα (Πει^{ει}σι-), βαι^{αι}λέος (βασι^ιλέος), etc. Cf. also 97 *a*. Examples of σ omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions

which were set up outside of Laconia (no. 64, Φλειάσιοι, though the retention of *σ* in this non-Laconian name is natural anyway; no. 65, γνέσιοι, ἐβάσονται), and in the later inscriptions, which usually show *σ*. See 275.

2. Argolic. From Mycenae, early Φραηιαρίδας (no. 75, fifth century), late ἐπολυνώρη (197 B.C.); from Argos, early ἐποιρέθε, Ἀρκεήλας, [δαμο]ήiai, etc., later δαμόιοι (δαμόσιοι), θαυρόν (θησαυρόν), Τελείππος (Τελεσι-), Θράνλλος (Θρασυ-), etc. But forms with *σ* are also frequent at all periods, e.g. θεσαυρός, καταθέσιος (no. 78, fifth century), Λυσίππου in the same inscription with Τελείππος. This inconsistency in the spelling, which is even greater than in Laconian, has the same explanation. See 1, and 275.

α. Nearly all the examples are from Argos and vicinity, from which one might conclude that the change was specifically Argive, not general Argolic. But there are some traces of it at Epidaurus, and the absence of other examples may be due to external influence.

3. Elean. In no. 60 (middle fourth century) ἀδεαλτώηαιε, φυγαδεύαντι (aor. subj.), beside δαμοσιῶμεν, δαμοσισία. In no. 61 (after Alexander) ποιήασσαι (ποιήσασθαι), ποιήαται (aor. subj.), beside ἀναθέσιον etc. In all the earlier inscriptions intervocalic *σ* is unchanged.

4. Cyprian. φρονέῃ (φρονέωσι), ποεχόμενον (ποσ-εχόμενον), also in sentence combination (cf. 97 α), as καὶ ἀ(ν)τί (καὸς ἀντί), τῷ ὑχέρῳ (τῆς ὑχέρων). But generally *σ* is written.

Rhotacism

60. Rhotacism, or change of *σ* to *ρ*, is found in Elean, late Laconian, and Eretrian, rarely elsewhere.

1. Elean. Final *ς* appears uniformly as *ρ* in the later inscriptions, nos. 60, 61, e.g. τιρ, αῖματορ, ὅπωρ, πόλιρ. Most of the earlier inscriptions show -*ς* and -*ρ* side by side without any apparent system. Rhotacism of intervocalic *σ* is unknown (cf. 59.3).

α. In the earlier inscriptions *ρ* is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g. τοίρ, τιρ, ὅρ, and

possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

2. Laconian. Rhotacism of final ς is seen only in very late inscriptions, e.g. *νικάαρ*, *Ξεύξιππορ*, etc., confirmed by numerous glosses.

3. Eretrian. Rhotacism of intervocalic σ is frequent in inscriptions of Eretria and Oropus, e.g. Eretr. *ἔχουριν*, *θύωριν*, *ἐπιδημέωριν*, *συνελευθερώραντι*, *παιρίν*, *σίτηριν*, *Ἀρτεμίρια*, Orop. *δημορίων*. But there are many exceptions, and the use of ρ is gradually given up under Attic influence. Although Plato, *Cratylus* 434 c, remarks that the Eretrians say *σκληρότηρ* for *σκληρότης*, there is no inscriptional example of ρ for final ς except once *ὄπωρ ἄν*, for which see 97 a.

4. Rhotacism of σ before a voiced consonant is seen in Eretr. *Μίργος* = *Μίσγος*, late Cretan (Gortyna) *κόρμοι* = *κόσμοι*, Thess. (Matropolis, Pharsalus) *Θεόρδοτος* = *Θεόσδοτος*. In most dialects σ in this position was pronounced as a sonant (z), and in late times often indicated by ξ , as *ψήφιζμα*.

Change of τ to σ

61. τ is changed to σ very frequently before ι , and sometimes before υ . The more precise conditions are uncertain, and the change is in part independent of dialectic variation, τ being retained in some words in all dialects, e.g. *ἀντί*, and in some words becoming σ in all dialects, e.g. most words like *βάσις* (Skt. *gi-ti-s*), *στάσις*, etc.

But in a considerable class of words there is a distinct dialectic distribution of the τ - and σ -forms, the retention of τ being a notable characteristic of the West Greek dialects, in which Boeotian and Thessalian also share.

1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέρουντι* = *δίδωσι*, *φέρουσι* (Arc. *φέρουσι*, Lesb. *φείρουσι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-ντι*), and for Thessalian are indirectly evidenced by *-νθι*. See 139.2.

2. The numerals for 20 and the hundreds, (*ρ*)*ίκατι* = *εἴκοσι*, *-κάτιοι* = *-κόσιοι* (Arc. *-κάσιοι*).

3. Some nouns and adjectives in *-τις, -τιος, -τια*. Most words of this class have *σ* in all dialects. But *Ἄρταμίτιος* = *Ἄρτεμίσιος* in numerous West Greek dialects, Boeot. *Εὐτρηγίς* = *Εὐτρησις* (the Aeolic form in Homer), Coan, Delph. *ἐνιαύτιος* = *ἐνιαύσιος*, etc.

4. *πορτί* in Cretan, *ποτί* in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. *πρός*, Arc.-Cyp. *πός*. But Homer has *προτί, ποτί*, as well as *πρός*. See 135.6 a.

5. *Ποτειδάων, Ποτειδάν*, etc. = *Ποσειδών*, the forms with *τ* being attested for numerous West Greek dialects, with Boeotian and Thessalian. Lac. *Ποιοιδάν* is a relic of the Pre-Doric (Achaean) form (cf. Arc. *Ποσοιδάν*), with the Laconian change of *σ* to *h*. *Ποσειδάν* in some later Doric inscriptions is probably due to the influence of the usual *Ποσειδών*.

6. *τύ* in literary Doric and an inscription of Epidaurus, Boeot. *τού* = Att.-Ion., Lesb., Arc. *σύ*. Cret. *[ῆ]μιτυ-έκτοῦ*, Epid. *ἡμίτεια*, but Att.-Ion., Arc. *ῆμισυς*, Lesb. *αἴμισυς*, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. *ῆμισσος* from **ῆμιτφος*, with suffix *-τφο-*.

β, δ, γ

62. In general *β, δ, γ* remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod.Grk. *β* = *v*, *δ* = "soft" *th*, *γ* = guttural spirant). Such are:

1. The use of *β* for *φ* in later Laconian etc. See 51.

2. The representation of *δ* by *ζ* in three of the very earliest Elean inscriptions, e.g. *ζέ, ζέκα, ζίκαια, ζίφνιον, ζαμοργία, φειζός*, though the others have *δ*, following what was the usual spelling elsewhere. Cf. also early Rhod. *τόζ'* = *τόδε* (no. 93), and early Arg. *φισζεῖε* (for *σζ* see 89.1) = *εἰδείη*.

3. The occasional omission of *γ* or substitution of *ι*, as in Boeot. *ἰώ, ἰών*, (Ar., Corinna) = *ἐγώ*, Arc. *ἐπιθυιάνῃ* (*ἐπιθυγγάνη*), Pamph. *μχειάλ[αν]* (*μεγάλην*), and *ὀλίος* (*ὀλίγος*) in late inscriptions of various places.

4. The occasional representation of γ by ζ in Cyprian, as $\zeta\tilde{a}$ ($\gamma\tilde{a}$), $\acute{\alpha}\zeta\alpha\theta\acute{o}s$ ($\acute{\alpha}\gamma\alpha\theta\acute{o}s$).

5. Cret. $\sigma\pi\omicron\phi\delta\delta\acute{\alpha}\nu$. See 89.3.

ϕ , θ , χ

63. In general ϕ , θ , χ remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for θ but none for ϕ or χ , these two were represented by πh and κh , as at Thera, or, where a sign for h was not in use, simply by π and κ , as in the Gortynian Law-Code (e.g. $\kappa\rho\acute{o}\nu\omicron s = \chi\rho\acute{o}\nu\omicron s$, $\pi\upsilon\lambda\acute{\alpha} = \phi\upsilon\lambda\acute{\eta}$). Spellings like $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\phi\alpha$, $\delta\epsilon\delta\acute{o}\kappa\chi\theta\alpha\iota$ are mostly late, an exceptionally early example being Delph. $\lambda\epsilon\kappa\chi\omicron\iota$ (no. 51 D 13; dat. sg. of $\lambda\epsilon\chi\acute{\omega}$).

But the pronunciation as spirants (Engl. *f*, "hard" *th*, Germ. *ch*), which eventually prevailed even in Attic, may have existed at a much earlier period in some dialects. Such a pronunciation of θ is certainly presupposed by Lac. $\sigma = \theta$ (64), and probably by Cret. $\theta\theta = \sigma\theta$ etc. (81 a, 85.3). So too $\sigma\tau = \sigma\theta$ in Locrian, Elean, etc. (85.1) is most plausibly explained as due to the fact that θ had become a spirant in other positions, but remained an aspirated mute after σ and so, in contrast, was denoted by τ . A similar explanation probably holds for some other cases where τ is used for θ , as Cret. $\tau\nu\alpha\tau\acute{o}s$ etc. (66), and Cret. $\Pi\acute{\upsilon}\tau\iota\omicron s$, i.e. $\Pi\acute{\upsilon}\theta\iota\omicron s$, the originally Delphian epithet of Apollo, with its hallowed pronunciation retained (also sometimes spelled $\Pi\acute{o}\iota\tau\iota\omicron s$ with $\omicron\iota$ to denote the pronunciation of υ as \ddot{u} , Cretan υ being u ; see 24).

64. Laconian $\sigma = \theta$. The use of σ by Aristophanes in the *Lysistrata* to indicate the sound of the Laconian θ (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as σ , even if not yet fully identical with it. The Laconians themselves retained the spelling θ in all the earlier inscriptions, but $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$ ($\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$) and $\sigma\iota\tilde{\omega}$ ($\theta\epsilon\omicron\tilde{\omega}$) occur in a fourth century inscription, and in very late inscriptions $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$, $\beta\omega\rho\sigma\acute{\epsilon}\alpha$ ($\phi\omicron\rho\theta\acute{\iota}\alpha$), $\kappa\alpha\sigma\sigma\eta\rho\alpha\tau\acute{o}\rho\iota\nu$ beside $\kappa\alpha\theta\theta\eta\rho\alpha\tau\acute{o}\rho\iota\omicron\nu$, etc.

Interchange of Surds, Sonants, and Aspirates

65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τίθῃμι* from **θίθῃμι*, *τρέχω* from **θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), *θύσθῃν* = *τυθῆναι* (in part analogical, *θυσ-* as in *θυστάς* etc.), Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (164.1), Att. (inser.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἐνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντοῦθα* like *τοῦτα* (124). El. *ἐνταῦτα* is from *ἐνθαῦτα*, through influence of *ταῦτα* (but cf. also 66). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *κανχός* = *χαλκός*, Thess. *Πετθαλός* from *Φετταλός* (68.2).

66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Locr. *τέκνα* = *τέχνη*, Cret. *τυατός*, *τετνακός* = *θυητός*, *τεθυηκός*, Heracl. *διακνόντων* beside *διαγνόντων*, Eretr. *ἀποδείγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἀχνηκός* beside *ἀγνηκός* (*ἀγνέω* = *ἄγω*). Ion. (Chios) *πρήγμα* = *πρήγμα*, Epid. *φάργμα* = *φράγμα*, *πάρδειγμα* = *παράδειγμα*, probably contain the suffix *-σμα*. Cf. *τέχνη* from **τέκσνᾱ*. (So perhaps Delph., Locr. *ἐχθός* from **ἐχτός*, this from **έκσ-τός*. Cf. early Att. *ἔδοχσε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)δ (*ν* not written, 69.2), as *πέδε* = *πέντε*, *ἐξάγοδι* = *ἐξάγωντι*. In Cret. *ἄντροπος* (cf. also Pamph. *ἀτρόποισι*) = *ἄνθρωπος*, *ἀντρῆμιον* = *ἀνδρείον*, it is uncertain whether the preceding *ν* or the following *ρ* is the more important factor. Locr. *φρίν* = *πρίν* is obscure.

El. *πάσχω* = *πάσχω* is probably due to the influence of other verbs in *-σκω* (but possibly like *στ* = *σθ*, cf. 63). For Att.-Ion. *δέχομαι* with analogical *χ* (to *δέξομαι*, after *βρέχω* to *βρέξω*, etc.)

other dialects (and Ionic in part) have the original *δέκομαι* (cf. Att. *δαροδόκος*). *οὐδείς, μηδείς*, are replaced by *οὐθείς, μηθείς*, with *θ* from *δ* + the spiritus asper of *εῖς*, in later Attic and elsewhere.

a. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as *ἀδελπός* = *ἀδελφός*, *φρεσβύτερος* = *πρεσβύτερος*, Lesb. *ὑπάρκουσαν* = *ὑπάρχονσαν*, Lac. *παιδικόν* = *παιδικόν*.

Interchange of π and πτ

67. Of the Homeric by-forms of *πόλις* and *πόλεμος*, *πτόλις* is found also in Cyprian, rarely in Arcadian and Cretan, and in Thesalian after a vowel, as *οἱ πτολίարχοι, ἀρχιπτολιάρχεντος* (πτ from πτ, 86.2); *πτόλεμος* is found in Cyprian (gloss) and Cretan (rare), and in many dialects as the second member of proper names.

Interchange of Labials, Dentals, and Gutturals

68. 1. Those sounds of the parent speech which are called labio-velars and are commonly designated as *qʰ, gʰ, gʰh*, appear in Greek regularly as (1) labials before the back vowels *α, ο, ω*, and before consonants, (2) dentals before the front vowels *ι, ε, η*, (3) gutturals before and after *υ*. Thus *ποῦ, πόθεν* (Lat. *quod*, cf. Osc. *puol*), *ὅποῖος*, but *τίς* (Lat. *quis*), *τε* (Lat. *que*), Cret. *ὀτείος*, — *πεμπάς, πέμπτος*, but *πέντε* (Lat. *quinque*), — *λύκος* (Eng. *wolf*), *γυνή* (Eng. *queen*) beside Boeot. *βανά*. But before *ι* usually *β, φ*, e.g. *βίος* (Lat. *vivus*), with *δ* only in Heracl. *ἐνδεδιωκότα* = *ἐμβεβιωκότα*. Many exceptions are due to leveling between related forms, e.g. *βέλος* after *βάλλω*, Cyp. *πείσει* = *τείσει* after *ποινά*, etc. Instead of *πρέσβυς*, with analogical *β*, several dialects have forms with *γ*, which is regular before *υ*, e.g. Cret. *πρέλγυς* etc., Boeot. *πρισγείες* (see 86.3). Examples of the normal relation are Arc. *δέλλω* = *βάλλω*, West Greek *δήλομαι, δείλομαι* (75) = *βούλομαι*, Delph. etc. *ὀδελός* (49.3) = *ὀβολός* (but if from the rare early Att. *ὀβελός*, *β* is analogical, as in *ὀβελίσκος*. Boeot. *ὀβελός*, Thess. *ὀβελλός* may belong under 2, below).

2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. *πέμπε* = *πέντε*, Lesb. *πέσσυρες* (Hesych., cf. Hom. *πίσυρες*), Boeot. *πέτταρες* = *τέτταρες*, Thess. *πείσαι*, *ἀππεισάτου*, Boeot. *ποταποπισάτω* = *τείσαι* etc., Lesb. *πήλυι* (Sappho), Boeot. *Πειλε-στροτίδας* to *τῆλε*, Thess. *βέλλομαι*, Boeot. *βείλομαι* = West Greek *δήλομαι*, *δείλομαι*, Lesb. *Βέλφοι* (gloss), Boeot. *Βελφοί* = *Δελφοί*, Thess. *Βέλφαιον* = **Δέλφαιον*, Boeot. *βέφυρα* = Cret. *δέφυρα*, Att. *γέφυρα* (*γ* unexplained), Boeot. *Θιόφειστος* to *Ἑρμό-θεστος*, *Θεστίδας* (*θέσσασθαι*), Lesb. *φῆρ* (gloss), Thess. *πεφειράκοντες* = *θῆρ*, *τεθηρακότες* (though this is a case of original *ghh* not *gh*), Boeot. *Φετταλός*, whence Thess. *Πετθαλός* with transposition of the aspiration (65) = Att. *Θετταλός*, Ion. etc. *Θεσσαλός*. Yet some words always have the dental, e.g. *τε*, *τις*, *τιμά*, the reason for this being obscure.

3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cyp. *σις* = *τις* (no. 19), *σί* = *τί* (Hesych.), and Arc. *σις* = *τις*, *εῖσε* = *εῖτε* (for the character transcribed *σ*, see 4.1) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual *τις* etc. (Cf. also the glosses *ζέρεθρον* beside *δέρεθρον* = *βάραθρον*, and *ζέλλω* beside inscriptional *δέλλω* = *βάλλω*, and see note to no. 65 B 2.

NOTE. The fact that in Arcadian only the one inscription named shows anything but the dental spelling need not indicate that the peculiar pronunciation was locally restricted. It was probably colloquial throughout the dialect, but not usually followed in the spelling, owing to external influence. Cf. El. *ζ* = *δ* only in the earliest inscriptions (62.2), and see 275.

4. There are some pronominal forms with *κ* in place of the usual *π* or *τ*. Thus Ion. *κῶς* = *πῶς*, *κότερος*, etc. (but only in texts of Ionic authors, inscriptions always showing the usual forms), Lesb. *ὄκαι* = *ὄπη*, Thess. *κίς* = *τίς*, etc. Possibly such forms arose in phrases like *οὗ κως* etc. with regular *κ* after *υ* (above, 1).

a. Puzzling is Thess. δαίχτρα = δάφνη (cf. also Hesych. δανχμόν· εἴκανστον ξύλον δάφνης). Unless due to contamination with another root (e.g. that of δαίω, δεδανμένον, cf. Hesych. δανθμόν· ἐμπρησμόν), there is an anticipation of the *u* element of the consonant, as in λύκος.

5. A change of *θ* to *φ*, that is, doubtless, of spirant *th* to *f*, is seen in φεῶν, φύοντες = θεῶν, θύοντες, of an inscription found at Dodona.

Nasals and Liquids

69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter *ν* is freely used for the guttural and the labial nasal, as well as for the dental, e.g. Ὀλύνπιος, ἀνφί, λανχάνω.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian.

3. Complete assimilation to a following mute, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g. Att. ξυββάλλεσθαι, Boeot. Ὀλυππίχην (late κοινή inscription), Delph. Ἰθαββος beside usual Ἰθαμβος. From Crete, where in general consonant assimilation is most extensive (86), there are several examples, as ποππάν = πομπάν, ἀφφάνω = ἀμφάνω, and the assimilated form was usual in the name of the town Lappa, whose coins show Λαππαίων. In some cases the dissimilative influence of a preceding nasal was probably a factor, e.g. Delph. ἀνεκκλήτως = ἀνεγκλήτως, ἐπάνακκον (papyr.) = ἐπάναγκον. Thess. ἐξξανακάδεν = ἐξανακάζειν perhaps belongs here rather than under 2, i.e. is to be read ἐξξανα(κ)κά(δ)δεν.

4. A special case is Boeot. ἔππασις (uniformly so spelled) = ἔμπασις. This is from *ἔμ-ππᾶσις (cf. τὰ ππάματα, Θιό-ππαστος, Γυνό-ππαστος), the root being ππᾶ- (with ππ from original *lh*, as in ἱππος), which is simplified initially to πᾶ-, as in πᾶμα etc. (49.5).

a. Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan Ἀρίσταιχος = Ἀρίσταιχμος, and Cret. δαρκιά = δαρχμιά, δραχμιά. Cf. Mod.Grk. Πάτνος from Πάτμος, λαχνός from λαχμός.

70. Transposition of a liquid, or loss by dissimilation.

1. Transposition within the same syllable. Cret. πορτί = προτί, Ἀφορδίτα = Ἀφροδίτη, also κάρτος, σαρτρός, etc. for which see 49.2 *a.*

2. Transposition between different syllables. Heracl. τράφος, Amorg. τράφη = τάφρος, τάφρη, Syrac. δρίφος = δίφρος (Hesych.).

3. Loss by dissimilation. Cyp. φρέτα = ῥήτρα, Epid. ῥόπτον = ῥόπτρον, θύρωτον from *θύρωτρον, φατρία = φρατρία in various dialects (Delphi, Cos, Chios, etc.), vice versa φρήταρχος at Naples.

71. Cretan *υ* from *λ*. In Cretan the *λ* was a deep guttural *l* closely resembling *u* (cf. French *autre* from *alter*, etc.), and was so written occasionally, e.g. Gortyn. ἀδευπιαί = ἀδελφαί (but usually ἀδελπιός etc.), φευμένας = φελμένας, καυχός = χαλκός. There are numerous Cretan glosses in Hesychius with *υ* = *λ*, e.g. αῦσος = ἄλσος.

a. Cretan *ι* from *ρ* in μαῖτvs = μάρτvs is without parallel, and must be due to some kind of dissimilation between the two *ρ*'s of μάρτυρ-.

72. ντ, νθ, from λτ, λθ. Several examples of ντ = λτ are found in Peloponnesian Doric and the Sicilian and Italiot colonies, e.g. Meg., Mess., Heracl., Syrac. Φίντων (Φίλτων), Φιντίας, etc., Arg. Μίντων (Μίλτων), κέντο (κέλτο) in Aleman, φίντατος (φίλτατος) in Epicharmus, βέντιστος (βέλτιστος) in Theocritus. ἐνθεῖν (ἐλθεῖν) occurs in Aleman, Epicharmus, Theocritus, and at Corecya; also in an Arcadian (Lycosura), a late Delphian, and a late Cretan, inscription.

Double Liquids and Nasals in Lesbian and Thessalian

73. The combinations treated in 74-76, also 77.1, 79, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if ϵ or o , to $\epsilon\iota$, ou , or η , ω , according to the dialect; see 25).

74. ρ , ν , + ι , when preceded by any other vowel than a or o . From * $\phi\theta\acute{\epsilon}\rho\iota\omega$, Lesb. $\phi\theta\acute{\epsilon}\rho\rho\omega$ (gram.), Att. etc. $\phi\theta\acute{\epsilon}\iota\rho\omega$, Arc. $\phi\theta\acute{\eta}\rho\omega$. From * $\kappa\rho\acute{\iota}\nu\iota\omega$, Lesb. $\kappa\rho\acute{\iota}\nu\omega$ (gram.), Thess. $\kappa\rho\acute{\epsilon}\nu\omega$ (18), Att. etc. $\kappa\rho\acute{\iota}\nu\omega$. From * $\kappa\acute{\tau}\acute{\epsilon}\nu\iota\omega$, Lesb. $\kappa\acute{\tau}\acute{\epsilon}\nu\omega$ (gram.), Att. etc. $\kappa\acute{\tau}\acute{\epsilon}\iota\omega$.

a. But if a or o precedes, epenthesis takes place, the result being the same in all dialects, e.g. $\chi\acute{\alpha}\iota\rho\omega$ from * $\chi\acute{\alpha}\rho\iota\omega$, $\mu\acute{o}\iota\tau\alpha$ from * $\mu\acute{o}\rho\iota\alpha$, $\beta\acute{\alpha}\iota\iota\omega$ from * $\beta\acute{\alpha}\nu\iota\omega$.

b. $\lambda\iota$ gives $\lambda\lambda$ in nearly all dialects, e.g. $\acute{\alpha}\lambda\lambda\omicron\varsigma$ (Lat. *alius*), $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ from * $\sigma\tau\acute{\epsilon}\lambda\iota\omega$. But Cyprian has $\alpha\acute{\iota}\lambda\omicron\varsigma$ (beside $\acute{\alpha}\lambda(\lambda)\acute{\alpha}$), and Elean once $\alpha\acute{\iota}\lambda\omicron\tau\rho\iota\alpha$ (beside $\acute{\alpha}\lambda\lambda\alpha$, $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$).

75. $\lambda\nu$. From * $\sigma\acute{\tau}\acute{\alpha}\lambda\nu\bar{a}$, Lesb., Thess. $\sigma\acute{\tau}\acute{\alpha}\lambda\lambda\bar{a}$, Dor. etc. $\sigma\acute{\tau}\acute{\alpha}\lambda\bar{a}$, Att.-Ion. $\sigma\tau\acute{\eta}\lambda\eta$. From * $\beta\acute{o}\lambda\nu\bar{a}$, * $\beta\acute{o}\lambda\nu\omicron\mu\alpha\iota$ (* $\delta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$, * $\beta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$, 49.3, 68.2), Lesb. $\beta\acute{o}\lambda\lambda\bar{a}$, Thess. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$, Att.-Ion. $\beta\omicron\upsilon\lambda\acute{\eta}$, $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, Boeot. $\beta\omega\lambda\acute{\alpha}$, $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$, Iocr., Delph. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$, El., Coan, Heracl., Ther. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$. From * $\phi\acute{\epsilon}\lambda\nu\omega$, * $\phi\epsilon\lambda\nu\acute{\epsilon}\omega$, Lesb. $\acute{\alpha}\pi\acute{\epsilon}\lambda\lambda\omega$ (gloss), Ion. $\epsilon\acute{\iota}\lambda\omega$, $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$, Delph. $\epsilon\acute{\iota}\lambda\acute{\epsilon}\sigma\theta\omega$, El. $\acute{\alpha}\pi\omicron\phi\epsilon\lambda\acute{\epsilon}\omicron\iota$, $\acute{\epsilon}\omicron\iota\alpha\nu$, Heracl. $\acute{\epsilon}\gamma\phi\eta\lambda\theta\acute{\iota}\omega\nu\tau\iota$. (In these forms the meaning is *debar*, *prevent*. Cret. $\phi\epsilon\upsilon\mu\acute{\epsilon}\nu\alpha\varsigma$ = $\phi\epsilon\lambda\mu\acute{\epsilon}\nu\alpha\varsigma$ and $\kappa\alpha\tau\alpha\phi\epsilon\lambda\mu\acute{\epsilon}\nu\omicron\nu$ are perf. pass. participles, like Hom. $\acute{\epsilon}\epsilon\lambda\mu\acute{\epsilon}\nu\omicron\varsigma$ from the same root, but meaning *assembled*.)

a. Forms like $\delta\acute{\alpha}\lambda\lambda\upsilon\mu\iota$ with $\lambda\lambda$ in all dialects represent a later treatment of $\lambda\nu$ (with ν restored by analogy of $\delta\acute{\epsilon}\acute{\iota}\kappa\nu\mu\iota$ etc.).

b. $\beta\acute{o}\lambda\omicron\mu\alpha\iota$, from a form without ν , is Arcado-Cyprian, and occurs also, beside $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, in Ionic (Homer and Eretrian).

76. Intervocalic σ + liquid or nasal. From * $\chi\acute{\epsilon}\sigma\lambda\iota\omicron\iota$ (cf. Skt. *sa-hasra-*), Lesb., Thess. $\chi\acute{\epsilon}\lambda\lambda\iota\omicron\iota$, Ion. etc. $\chi\acute{\epsilon}\lambda\iota\omicron\iota$, Lac. $\chi\acute{\eta}\lambda\iota\omicron\iota$ (Att. $\chi\acute{\eta}\lambda\iota\omicron\iota$ from * $\chi\acute{\iota}\sigma\lambda\iota\omicron\iota$). From * $\acute{\epsilon}\sigma\mu\acute{\iota}$ (Skt. *asmī*), Lesb. $\acute{\epsilon}\mu\mu\iota$, Thess. $\acute{\epsilon}\mu\mu\acute{\iota}$, elsewhere $\acute{\epsilon}\acute{\iota}\mu\acute{\iota}$ or $\acute{\eta}\mu\acute{\iota}$ (25). From * $\acute{\alpha}\sigma\mu\acute{\epsilon}$ (cf. Skt. *asmān*), Lesb. $\acute{\alpha}\mu\mu\epsilon$, Thess. $\acute{\alpha}\mu\mu\acute{\epsilon}$, elsewhere $\acute{\alpha}\mu\acute{\epsilon}$, Att.-Ion. $\acute{\eta}\mu\acute{\epsilon}\alpha\varsigma$. From * $\sigma\epsilon\lambda\acute{\alpha}\sigma\nu\bar{a}$ ($\sigma\acute{\epsilon}\lambda\alpha\varsigma$), Lesb. $\sigma\epsilon\lambda\acute{\alpha}\nu\bar{a}$, elsewhere $\sigma\epsilon\lambda\acute{\alpha}\nu\bar{a}$, Att.-Ion. $\sigma\epsilon\lambda\acute{\eta}\nu\eta$.

a. For $\sigma\rho$ cf. Hom. $\tau\rho\acute{\eta}\rho\omega\nu$ from * $\tau\rho\acute{\alpha}\sigma\rho\omega\nu$ ($\tau\rho\acute{\epsilon}\omega$ from * $\tau\rho\acute{\epsilon}\sigma\omega$). But there is no example of Lesb., Thess. $\rho\rho$: and the development was not parallel to that of $\sigma\lambda$ etc., assuming that Lesb. $\acute{\iota}\rho\omicron\varsigma$ is from * $\acute{\iota}\rho\omicron\sigma$ - (13.1).

b. Initial *σλ* etc. became *ηλ* etc., later simple *λ* etc. The earlier stage is represented by occasional early spellings with *λη* etc., e.g. Aegin. *λθαβών*, Coreyr. *ρhofaῖσι*, *Μηείξις*.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic *σλ* etc., as Att. *εἵληφα* from **σέσλαφα*. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to *λλ* etc., later (under the continued influence of the simplex and of words with original initial *λ* etc.) simply *λ* etc., e.g. Hom. *ἔ-λλαβε*, *ἄ-λληκτος*, *ἔ-ρρεον*, *ἔ-ννεον*, *φιλο-μμειδής*, later *ἔλαβε* etc. But *ρρ* usually remained, e.g. Att. *ἐρρύην* beside *ἐλαβε*, Dor. *-ερρῦᾱ*, though here there is considerable variation, especially in compounds (Att. *παράρυματα* and *παρρῦματα*, etc.). Cf *ρρ* from *φρ*, 55 *a*.

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77. 1. Original intervocalic *νσ*. From **μηνσός* (cf. Lat. *mēnsis*), Lesb. *μῆννος* (also *μῆνος*), Thess. *μειννός* (also *μεινός*), Att. etc. *μηνός* (in this word the vowel was already long). From **ἔκρινσα*, Lesb. *ἔκριννα*, Att. etc. *ἔκριννα*. From **ἔμενσα*, Thess. *ἔμεννα*, Att. etc. *ἔμεινα*. From **ἔφανσα*, Dor. etc. *ἔφᾱνα*, Att.-Ion. *ἔφηννα*. Similarly *μσ*, as, from **ἔνεμσα*, Lesb. *ἔνεμμα* (gram.), Att. etc. *ἔνειμα*.

a. The dat. pl. of *ν*-stems, as *ποιμέσι*, *δαίμοσι*, is not formed from *-ενσι*, *-ονσι*, but from *-ασι* (cf. *φρασί* Pindar) with substitution of the vowel of the other cases. But in Arc. *hieromnāmonsi* the *ν* also is introduced from the other cases, and this secondary *νσ* is retained (cf. 3).

2. *νσ* + consonant lost its *ν* in proethnic Greek without effect on the preceding vowel, e.g. *κεστός* from **κενστός* (cf. *κεντέω*), *συσκενάζω* from **συν-σκενάζω*, etc. So also Epid. *ἀστάς* from **ἀνστάς* = *ἀναστάς*, Delph. *ἄζετώ* perhaps from **ἄνζετώ* = **ἀναζετώ* (but see no. 53.17, note).

3. Secondary intervocalic *νσ*, in which *σ* comes from *τι*, dental + *σ*, or *τ* before *ι*, had an entirely different history from that of original *νσ*, which was changed before the new *νσ* came into existence. This *νσ* is retained in Cretan (i.e. Central Cretan, cf. 273), Argolic (mainly Argive, cf. 251), Thessalian, and Arcadian, while in other dialects it loses the *ν* with lengthening, in Lesbian with diphthongization, of the preceding vowel. Thus from **πάντιλα*,

Cret., Arg., Thess., Arc. *πάνσα*, Att. etc. *πάσα*, Lesb. *παῖσα*. From **μόντια*, Cret. etc. **μόνσα* (not yet quotable), Lesb. *μοῖσα*, elsewhere *μοῦσα* or *μῶσα*. From nom. sg. fem. pres. part. *-ντ-ια*, Cret. *ἔχονσα*, *ἄγονσα*, *ἐβίονσα*, etc., Thess. *λειτορεύσανσα*, *ἀπελευθερεσθένσα* (Arc., Arg. examples lacking), Lesb. *ἔχοισα*, *ἀρμόζοισα*, *δάμεισα*, etc., elsewhere *-ουσα* or *-ωσα*, *-ᾶσα*, *-εισα*. From dat. pl. pres. part. *-ντ-σι*, Cret. *ἐπιβάλλονσι*, *ἐλόνσι*, *νικάσανσι*, etc., Arg. *ἐπαγγέλλονσι* (Arc. examples lacking; Thess., Lesb. *-ντεσσι*), elsewhere *-ουσα* or *-ωσα* etc. From aor. **ἔσπενδσα*, Cret. *ἔσπενσα*, Att. etc. *ἔσπεισα*. From 3 pl. *-ντι* (West Greek *φέρουντι* etc.), Arc. *κρίνωνσι*, *ποιένσι*, etc., Lesb. *ἔχοισι*, *γράφωισι*, *τίθεισι*, etc. (so also Chian *λάβωισιν*, *πρήξωισιν*, cf. 184), Att. etc. *φέρουσι*. Observe that 3 pl. *-νσι* is exclusively Arcadian, since this is the only dialect which belongs both to the *νσ* and the *σι* from *τι* (61) groups.

a. In derivatives in *-σις* from verbs in *-νω*, *νσ* is kept in all dialects, e.g. not only Cret. *ἄνπανσις* = *ἀνάφανσις*, Epid. *ἄλανσις*, but Att. *πρόφανσις*, *ῥφανσις*, etc., owing to the influence of the verbs.

78. Final *νσ*. Since *νσ* + consonant lost its *ν* in proethnic Greek (77.2), the same would be true of final *νσ* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνς*, *τάνς*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e.g. *τόνς ἐλευθέρους*, but *τὸς καδεστάνς*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ῶς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e.g. frequent in Theocritus). Other dialects have *-ους*, *-αυς*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νσ* (*πάνσα* etc. 77.3), e.g. Arg. *τόνς*, *τάνς* (for Argolic in general, see 251), Lesbian *τοίς*, *ταίς*, in most dialects *τούς* or *τώς* (25), *τάς*.

Only Elean, in spite of *πᾶσα*, has here a development similar to the Lesbian, yielding *-αις* and later, with the rhotacism (60.1), *-αιρ*, *-οιρ*. At the time of the early Elean inscriptions the diphthong was not yet fully developed (pronounced *-αῖς*, *-οῖς* with incipient diphthongs) and we find the spelling *-ας*, *-ος* beside *-αις*, **οις* (there happen to be no *ο*-stem accusatives in those inscriptions which show *-αις*).

Similarly the preposition *ἐνς* in Cretan (beside more usual *ἐς*) and Argive (cf. 251), whence *εῖς* or *ἐς* (note that Lesb. *εῖς* has a genuine diphthong, like *τοῖς*, and so differs from the *εῖς* of other dialects).

Cf. also the treatment of final *νς* from *-ντ-ς*, e.g. nom. sg. part. Cret. *νικάσανς*, *καταθένς* (also *νικαθές* Latos), Heracl. *καταλυμακωθής*, Att. etc. *τιθείς*, Lesb. *στοίχεις*, Thess. *εὐεργετές*, Arc. *hierothutés*, Ther. *αἶρεθές*.

λσ, ρσ

79. From **ἔστελσα*, Lesb., Thess. *ἔστελλα*, Att. etc. *ἔστειλα*, Cret. *ἔστηλα*. From **ἔφθερσα*, Lesb. **ἔφθερρα* (cf. *τέρραι* = *τεῖραι*), Att. etc. *ἔφθειρα*. From **χερσ-* (cf. Skt. *haras*, *grip*) Lesb. *χερρ-* (*χέρρας* Theocr.), Att. etc. *χειρ-*, Epid. *χηρ-* (but see 25 b).

80. But in another set of words *λσ* and *ρσ* did not have this development, but remained unchanged in most dialects, while in several this *ρσ* was assimilated to *ρρ*. Cf. Hom. *ἄλσος*, *κέλσαι*, *ἔκερσεν*, *ῶρσε*, *ἄρσην*, *θάρσος*, Ion., Lesb., Cret., Epid., Coan *ἔρσην*, Lac. *ἄρσης*, Cyp. [*ἔ*]*κερσεν*, and *θάρσος* or *θέρσος* in most dialects (partly in proper names only).

The assimilation to *ρρ* is Attic as *ἄρρην*, *θάρρος*, etc. (so in the earliest inscriptions; *ρσ* in early Attic writers is Ionic), West Ionic as *ἄρρενικῶν* (Cumae), *ἄγαρρις* (Naples), *Θαρριπίδης*, etc., Arcadian as *φθέραι* (for *φθέρραι* corresponding to *φθέρσαι*, like *φθέρσαντες* in Lycophron, not to *φθεῖραι*, which would be *φθῆραι* in Arcadian), *ἄρρντερον* (but also *Θερσίας*, and *πανάγορσις* for which see below, α), Elean, as *φάρρενον*, *θάρρος*, *θαρρῆν* (in later *ἔρσεναίτερος*, *ρσ* is due to *κοινή* influence), Theran as [*ᾶ*](*ρ*)*ρενα*,

Θα(ρ)ρῆς, Θα(ρ)ρύμαρχος, etc. (all archaic; in later ἄρσην, Θάρσων, ρσ is due to κοινή influence). Proper names with ρρ = ρσ occur also in Phocian (Delph. Θαρρίκων, Θάρρανδρος, Amphiss. Θάρρως), and, beside more usual ρσ, in Boeotian (e.g. Θάροψ, but Θέρσανδρος etc. usual) and Megarian (e.g. Χερρίας, but θάρσος etc. usual). Cf. also κάρρων from *κάρσων (Cret. κάρτων, 81), in Aleman, Epicharmus, and Sophron.

a. Even in dialects which regularly have ρρ, ρσ may be retained by analogy, e.g. Att. θηρσί etc. after other datives in -σι, κάθαρσις etc. after other nouns in -σις. So Arc. πανάγορσις. But even in these words there is sometimes assimilation, as Att. δέρις, West Ion. ἄγαρις.

b. The divergent development of λσ, ρσ, as given in 79 and 80, probably depended originally on the accent, the retention of λσ, ρσ (later ρρ), being normal when they immediately followed the accent. In aorists there would be leveling in both directions, and the development is usually that given in 79, but sometimes that of 80 (Hom. κέλσαι, ὤρσε, Arc. φθέραι).

σσ, ττ

81. Att. ττ = Ion. σσ comes from κ_ι, χ_ι, and (apparently, see 82) from τ_ι, or θ_ι, and is chiefly seen in presents like φυλάττω, φυλάσσω (κ_ι), κορύττω, κορύσσω (θ_ι), in feminines like γλῶττα, γλῶσσα (χ_ι), μέλιττα, μέλισσα (τ_ι), and in comparatives like ῥίττων, ῥίσσων (κ_ι), κρείττων, κρέσσω (τ_ι). ττ gives the same result, e.g. τέτταρες, τέσσερες (54 c, 114.4). Inscriptions show that Attic had ττ from the earliest times, the σσ of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic ττ is found also in Boeotian (φυλάττω, θάλαττα, πέτταρες), Cretan (ῥαττα = Arg. ῥασσα, κάρτων from *κάρττων), and Euboean, at least in Styra, Eretria, Oropus (ἐλάττων, πρήττω, Κιττήης).

a. σσ in late Cretan, as πῶσσω, θάλασσα, ἥμισσος (from *ἥμιττος, 61.6), is due to κοινή influence (in κοινή inscriptions σσ is more common than the strictly Attic ττ); after these also ὄσσος for earlier ὄττος (82). Some of the late inscriptions have θθ in words of this class, as θάλαθθα, ῥαθθα, also for those belonging under 82, as ὀθθάκω, for original σσ, as φέτεθθι, and for στ, as ἰθθάντες. For σθ it is earlier (85.3).

b. Although the Thessalian inscriptions usually have $\sigma\sigma$, there is some evidence that the dialect had $\tau\tau$ originally, or at least in certain localities. Aside from $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$, $\pi\acute{\iota}\tau\tau\alpha$, which are quoted as Thessalian, cf. the proper names Κόττυφος , Φαντύτιος , etc., and especially Πετθαλός from Φετταλός (65).

σ, σσ, ττ

82. $\tau\tilde{\iota}$ and $\theta\tilde{\iota}$ give Att. σ not $\tau\tau$, and Ion. σ (early $\sigma\sigma$ often in poetry, but never in inscriptions) in $\acute{\omicron}\sigma\sigma\sigma$, $\acute{\omicron}\pi\acute{\omicron}\sigma\sigma\sigma$ ($\tau\tilde{\iota}$), $\mu\acute{\epsilon}\sigma\sigma\sigma$ (* $\mu\acute{\epsilon}\theta\tilde{\iota}\sigma$, cf. Skt. *madhyas*). A dental + σ gives precisely the same result, e.g. $\acute{\epsilon}\kappa\acute{\omicron}\mu\iota\sigma\alpha$, $\acute{\epsilon}\delta\acute{\iota}\kappa\alpha\sigma\alpha$, etc. In all such cases most dialects have $\sigma\sigma$ or σ (for $\sigma\sigma$ cf. Lesb., Thess., Delph., El., Heracl., Argol., East Cret. $\acute{\omicron}\sigma\sigma\sigma\sigma$, Heracl. $\mu\acute{\epsilon}\sigma\sigma\sigma\sigma$, $\acute{\epsilon}\delta\alpha\sigma\sigma\acute{\alpha}\mu\epsilon\theta\alpha$, Argol. $\delta\iota\kappa\alpha\sigma\sigma\acute{\epsilon}\omega$, $\acute{\epsilon}\delta\acute{\iota}\kappa\alpha\sigma\sigma\alpha\nu$), but Boeotian and Cretan have $\tau\tau$, e.g. Boeot. $\mu\acute{\epsilon}\tau\tau\sigma\sigma$, $\acute{\omicron}\pi\acute{\omicron}\tau\tau\sigma\sigma$, $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\sigma$, $\acute{\alpha}\pi\omicron\lambda\omicron\gamma\acute{\iota}\tau\tau\alpha\sigma\tau\eta$, Cret. $\mu\acute{\epsilon}\tau\tau\sigma\sigma$, $\acute{\omicron}\tau\tau\sigma\sigma$, $\acute{\omicron}\pi\acute{\omicron}\tau\tau\sigma\sigma$, $\delta\acute{\alpha}\tau\tau\alpha\theta\theta\alpha\iota$. In some very early Cretan inscriptions we find ζ , as $\acute{\omicron}\zeta\sigma\sigma$, $\acute{\alpha}\nu\delta\acute{\alpha}\zeta\alpha\theta\alpha\iota$.

NOTE. This is to be recognized as the normal development of $\tau\tilde{\iota}$ and $\theta\tilde{\iota}$. The different result seen in the classes of words mentioned in 81 is due to the influence of the forms containing gutturals. After a consonant $\tau\tilde{\iota}$ gives σ in all dialects; e.g. $\pi\acute{\alpha}\nu\sigma\alpha$, $\pi\acute{\alpha}\sigma\alpha$, from * $\pi\acute{\alpha}\nu\tau\tilde{\iota}\alpha$.

Original σσ

83. Original $\sigma\sigma$, which becomes σ in Attic ($\acute{\epsilon}\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha$, $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota$), is retained, as in Homer etc., in several dialects (cf. $\acute{\omicron}\sigma\sigma\sigma\sigma$ etc., 82), e.g. Lesb. $\acute{\epsilon}\sigma\sigma\sigma\sigma\tau\alpha\iota$, Thess. $\acute{\epsilon}\sigma\sigma\epsilon\sigma\theta\epsilon\iota\nu$, Heracl. $\acute{\epsilon}\sigma\sigma\eta\tau\alpha\iota$, Ther. $\acute{\epsilon}\sigma\sigma\acute{\epsilon}\iota\tau\alpha\iota$, Lesb. $\sigma\upsilon\nu\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\alpha\nu\tau\alpha$, $\acute{\omicron}\mu\acute{\omicron}\sigma\sigma\alpha\nu\tau\epsilon\sigma$, Boeot. $\sigma\upsilon\nu\kappa\alpha\lambda\acute{\epsilon}\sigma\sigma\alpha\nu\tau\epsilon\sigma$ (143), dat. pl. Lesb., Thess., Boeot., Delph., El. $-\epsilon\sigma\sigma\iota$, Heracl. $-\alpha\sigma\sigma\iota$ (107.3). For late Cret. $\phi\acute{\epsilon}\tau\epsilon\theta\theta\iota$ etc., see 81 a.

ζ, δδ

84. Attic-Ionic ζ , which was pronounced $z\delta$ and comes from $z\delta$ ($\acute{\omicron}\zeta\sigma\sigma$, Germ. *Ast*, Ἀθήναζε from $-\alpha(\nu)\varsigma-\delta\epsilon$) or, more often, from $\gamma\tilde{\iota}$ ($\mu\acute{\epsilon}\iota\zeta\omega\nu$, $\mu\acute{\epsilon}\zeta\omega\nu$) or $\delta\tilde{\iota}$ ($\pi\epsilon\zeta\acute{\omicron}\varsigma$), is also ζ in the majority of other dialects. Lesb. $\sigma\delta$, found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because ζ was used with the value of z in $\zeta\acute{\alpha} = \delta\iota\acute{\alpha}$, etc. (19.1).

But assimilation to $\delta\delta$, initial δ , is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. *γραμματίδδω, ψαφίδδω, δοκιμάδδω, ἰαρειάδδω, τρέπεδδα, δώω* (ζώω), *Δεύς*, Thess. *ἐξξαν-κά(δ)δέν* (no. 33; the only example, so possibly $\delta\delta$ only in Thessaliotis, but there is no evidence against its being general Thessalian). El. *δικά(δ)δω, χραί(δ)δω*, Cret. *δικάδδω, ψαφίδδω, ἐργάδδομαι, φροντίδδω, δώω, δωός, δυνόν, Δήνα* (Ζήνα), Lac. *γυμνάδδομαι* etc. in Ar. Lys., *μικκιχιδδόμενος, ὅπι(δ)δό[μενος]*, *Δεύς* in inscriptions. *Δεύς* occurs also on a vase from Rhodes, and is perhaps genuine Rhodian. Cf. the occasional assimilation of $\sigma\delta$ in external combination in Rhodian, 97.4. Meg. $\delta\delta$ is doubtful (Ar. Ach. *μάδδα, χρήδδω*, but only ξ in inscriptions).

In Cretan and Elean the spelling $\tau\tau$ is also found, as Cret. *φροντίττω, ἐσπρεμμίττω* (ἐκπρεμνίζω), *Ττῆνα, Τῆνα* (Ζῆνα), El. *νοστίττω* (νοστίζω), *ἀττάμιος* (ἀζήμιος).

a. There is some interchange between presents in $-\sigma\sigma\omega$ or $-\tau\tau\omega$ and those in $-\zeta\omega$ or $-\delta\delta\omega$, owing to the identity of their future and aorist forms. Thus Att. *σφάττω* = Ion. *σφάζω*, Boeot. *σφάδδω*, Thess. *ἐμφανίσσω* = Att. *ἐμφανίζω*, and, vice versa, Cret. *πράδδω* = Att. *πράττω*, *συνεσάδδω* = Att. *-σάττω*.

σθ

85. 1. $\sigma\tau = \sigma\theta$. The use of $\sigma\tau$ for $\sigma\theta$ (see 63) is mainly characteristic of Northwest Greek. It is the regular spelling in Loerian, as *ηλέσται, ηαρέσται*, and early Elean, as *χρεῖῆσται, λυσάστω*, and occurs with some frequency in Phocian, as Delph. *πρόστα, ηιλαξάστω*, later *γινέστω* etc., Stir. *θέστων, ἀποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*ἀπολογίτταστη* etc.), where it is perhaps due to Aetolian influence, and twice in Thessalian (*πεπείστειν, ἐλέστειν*, Larissa). But there are some early examples in other dialects, as Cret. *μιστός* (Vaxos), Lac. *ἀποστρυθέσται, χρῆσται*, and in late times it is found in many parts of Greece, even at Athens.

2. $\sigma\sigma = \sigma\theta$. This is found in late Elean, as *ἀποδόσσαι* (no. 60), *ποιήσσαι* (no. 61).

3. $\theta\theta = \sigma\theta$. This is usual at Gortyna and some of the other cities of central Crete, as $\lambdaύσα\theta\theta\alpha\iota$, $\deltaατῆ\theta\theta\alpha\iota$, $τράφε(\theta)\theta\alpha\iota$, etc. (also, rarely, $\tau\theta$, e.g. $\deltaέκετ\theta\alpha\iota$). But $\sigma\theta$ is found in most of the very earliest inscriptions, and in the latest (here *κοινή* influence).

Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g. under 55, 69, 74–77, 79, 80, 84, 85. See also under external combination, 96–100. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as $\delta\lambda$ to $\lambda\lambda$, etc.

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling.

1. $\kappa\tau$ to $\tau\tau$ in Cretan. $\nu\tau\tau\acute{\iota} = \nu\kappa\tau\acute{\iota}$, $\Lambda\acute{\upsilon}\tau\tau\omicron\varsigma = \Lambda\acute{\upsilon}\kappa\tau\omicron\varsigma$. For Locr. $\acute{\epsilon}(\tau)$ $\tau\acute{\alpha}\varsigma$, see 100. Cf. also $\delta\iotaα\lambda\acute{\epsilon}\lambda\epsilon\tau\tau\alpha\iota$ in an inscription of Cumae.

2. $\pi\tau$ to $\tau\tau$ in Cretan and Thessalian. Cret. $\acute{\epsilon}\gamma\gamma\alpha\tau\tau\alpha\iota = \gamma\acute{\epsilon}\gamma\gamma\alpha\pi\tau\alpha\iota$, $\pi\acute{\epsilon}\nu\tau\omicron\varsigma = \pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$, Thess. $\Lambda\epsilon\tau\tau\acute{\iota}\nu\alpha\iota\omicron\varsigma$ ($\Lambda\epsilon\pi\tau\acute{\iota}\nu\alpha\iota\omicron\varsigma$), $\omicron\iota$ $\tau\tau\omicron\lambda\acute{\iota}\alpha\rho\chi\omicron\iota$, $\acute{\alpha}\rho\chi\iota\tau\tau\omicron\lambda\acute{\iota}\alpha\rho\chi\acute{\epsilon}\nu\tau\omicron\varsigma$ ($\pi\tau\acute{\omicron}\lambda\iota\varsigma$, 67), also $\acute{\alpha}\tau$ $\tau\acute{\alpha}\varsigma$ etc. in external combination (99.2). Cf. also Thess. $\Lambda\tau\theta\acute{\omicron}\nu\epsilon\iota\tau\omicron\varsigma = \Lambda\phi\theta\acute{\omicron}\nu\eta\tau\omicron\varsigma$.

3. $\sigma\gamma$ to $\gamma\gamma$ (γ) in Cretan. $\pi\rho\acute{\epsilon}\iota\gamma\upsilon\varsigma$ probably from $\pi\rho\acute{\epsilon}\iota\sigma\gamma\upsilon\varsigma$ (Boeot. $\pi\rho\iota\sigma\gamma\acute{\epsilon}\iota\varsigma$, 68.1), $\pi\rho\epsilon\iota\gamma\epsilon\upsilon\tau\acute{\alpha}\varsigma$, $\pi\rho\acute{\epsilon}\iota\gamma\omega\iota$, $\pi\rho\acute{\epsilon}\iota\gamma\iota\sigma\tau\omicron\varsigma$, late $\pi\rho\acute{\eta}\gamma\iota\sigma\tau\omicron\varsigma$ ($\pi\rho\eta\gamma\iota\sigma\tau\epsilon\acute{\upsilon}\omega$ also Coan). A parallel change of $\sigma\kappa$ to $\kappa\kappa$ is seen in Laconian glosses, as $\kappa\alpha\delta\acute{\iota}\kappa\kappa\omicron\rho = \kappa\alpha\delta\acute{\iota}\kappa\omicron\varsigma$.

a. Note that the forms cited, as also Thess. *πρεισβείω*, are formed from *πρεισ-* (cf. also Cret. *πρέιν* beside *πράν*), not *πρεσ-* as in Att.-Ion., Lesb. *πρέσβυς*. Late Cret. *πρεγγευτάς* is a hybrid form.

4. *στ* to *ττ* in Cretan, Laconian, and Boeotian. Cret. *μέττ' ἐς* beside *μέστα*, Lac. *βεττόν*, *dress*, = **φεστόν* (Etym. Magn.), Boeot. *ἔττω* = *ἔστω* (Ar., Plato), *ἔττε* = *ἔστε*. But in the great majority of cases *στ* remains in the spelling of inscriptions.

5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *ὄννιθα* = *ὄρνιθα*, *Ἐλευθενναῖος* = *Ἐλευθερναῖος*.

6. *μν* to *μμ* in Cretan. *ἐσπρεμμίττω* = *ἐκπρεμνίζω*.

7. *γν* to *ν*. *γίγνομαι* appears as *γίνομαι* in most dialects except Attic (here also, but late), or as *γίννμαι* (Thess., Boeot.). *γινώσκω* = *γινγνώσκω* occurs in Lesbian and in Ionic prose writers (Att. *γεινώσκω* very late), and in some late Doric inscriptions. This is not really assimilation, but loss of *γ* by dissimilation from the initial *γ*, supported, in the case of *γίνομαι*, by the *γεν* of other tenses.

87. Transposition in consonant groups. As *τίκτω* from **τίτκω*, so probably *δάκτυλος* from **δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πὸκ κί* from *πὸτ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. 86.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐχσάμενος*, *σφυχή* = *ψυχή*, *ἔγρασφεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation).

88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (65), these phenomena are of the same occasional character as the preceding (87). They are most frequently observable in the case of aspirates, or of liquids, for which see 65, 70. A nasal may interchange with a mute of its own class, by assimilation or dissimilation with another nasal, e.g. Cret. *νύναμαι* = *δύναμαι* (cf. Mod.Grk. *Μεντέλη* beside *Πεντέλη*, name of

the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from **κυμερνάω* beside Cyp. *κυμερῆναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Coreyra, etc. (nos. 88, 90). See also 69.3, end, and 86.7. Among examples of transposition may be mentioned Ion. *ἀμιθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*).

α. A few dialectic examples of haplology, or syllabic loss by dissimilation, may be added here. Epid. *ἡμίδιμνον* from *ἡμι(μέ)διμνον*, as Att. *ἡμέδιμνον* from *ἡ(μι)μέδιμνον*. Cret. *νεότας*, *body of young men*, gen. *νεότας* from *νεότα(το)ς*, acc. *νεότα* from *νεότατα*.

Doubling of Consonants

89. A single consonant is sometimes written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next.

1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ὄσστις*, *γράψασσθαι*, *ἄσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see 101.2. Similarly *σζ* (= *z-zd*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσζω*, Delph. *δουλίσζω*, Loc. *ψάφιξξις*, Boeot. *Δεξξίππα*, Thess. *έξξα-νακά(δ)δεῖν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See 19.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *μναμμείον*, *Δαμμάτρειος*, Lesb. *προαγρημμένω*, Rhod. *εἴμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *Θελπούσσιος*, El. *ἀνταποδιῶσσα*, Cret. *σποφδδάν* (spirant *δ*). Cf. also 101.1. Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* shows that it was felt as *ἀμφι-λλέγω*.

4. Epid. *μέδιμνον*, *ἡμίδιμνον*, *ἱερομμνάμονες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέτ|τρινον* (cf. Osc. *alttram* etc., *frattre* etc. in Latin inscriptions).

5. In hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g. Ἀγαθῶ, Βίοπτος, Μέννει, etc.

CHANGES IN EXTERNAL COMBINATION¹

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages, there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like *καί*, *δέ*, *μέν*, etc. and the preceding or following word; less often between the subject or object and the following verb, and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following mute, especially a labial, as in *τὰμ πόλιν*, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. 96.1), but examples like *τὸλ λόγον*, *τοὺν νόμους*, etc. are comparatively infrequent and practically restricted to early inscriptions.

¹ Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final *ς*, treatment of final *vs*, etc.

3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g. Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

Elision

91. Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the demands of the meter. In general elision is most frequent in the conjunctions and particles such as *δέ* (*ῶδε*, *οὐδέ*, etc.), *τε*, *κα*, *ἀλλά*, etc., the prepositions, and, among case-forms, in stereotyped phrases like *πόλλ' ἀγαθά* etc. The elision of a diphthong, e.g. Loer. *δεί-λεῖτ' ἀνχορεῖν*, is comparatively rare. For elision in place of usual crasis, see 94.

Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ῆ'ς*, *μὴ' λάσσονες* (Chios, no. 4), Loer. *ἔ' δελφίων*, *ἔ' χεπάμῶν*, *μὲ' ποστᾶμεν*, El. *μὲ' νπῶι*, *μὲ' πιποεόντῶν*, *μὲ' πιθείαν*, Lesb. *σ[τάλλ]α' πι*.

Shortening of a Final Long Vowel

93. The shortening of a final long vowel before an initial vowel, so well known in poetry, is occasionally seen in inscriptions, e.g. Cret. *μὲ' ἔκηι* (*μὴ' ἔχηι*), *μὲ' ἔνδικον*, etc., Meg. *ἐπειδὲ' Ἰκέσιος*. So Cyp. *ἰ' ἐξ* (*ῆ' ἐξ*) with *ι* from *ε* (9.3).

Crasis

94. Crasis, mostly of *καί* or forms of the article with the following word, is found in the early inscriptions of all dialects,

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. *ἄνῆρ* = *ὁ ἀνῆρ*, the former is almost, if not wholly, predominant outside of Attic.

1. *ο, ὄ (ου), ω, + α* (cf. 44.1). Ion. *ᾠνῆρ, τῶγῶνος* (τοῦ ἀγῶνος), with the regular contraction to *ω*, where Attic has *ἄνῆρ, τᾷγῶνος*. Similarly Lesb. (lit.) *ᾠνῆρ*, Arc. *κατόρρέντερον* (κατὰ τὸ ἄρρέντερον), Delph. *τῶπελλαίου* (τοῦ Ἀπελλαίου), *τῶπόλλωνι* (τῶι Ἀπόλλωνι), Boeot. *τῶπολλῶνι* (τοῖ Ἀπόλλωνι), Corinth. *τῶπε(λ)λῶνι* (τῶι Ἀπέλλωνι), *τῶγαθόν* (τὸ ἀγαθόν), Meg. *ὄρχεδαμε* (ὦ Ἀρχέδαμε), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in the few examples like Corinth. *τᾱριστερόν*¹ (τὸ ἀριστερόν), Arg. *τᾱργεῖοι* (τοὶ Ἀργεῖοι), *Ἥαγελαῖδα τᾱργεῖῶ* (ὁ Ἀγελαῖδα τοῦ Ἀργεῖου), Cyp. *τὰ(μ)φιδεξιῶι* (τῶ Ἀμφιδεξιῶ).

2. *ο, ὄ (ου), + ε* (cf. 44.3). Att.-Ion. *τοῦνομα* (τὸ ὄνομα), Lesb. *ὠνίαντος* (ὁ ἐνίαντος), Loc. *ὀπάγων* (ὁ ἐπάγων).

3. *α + ο* (cf. 41.2). Att., Dor. *χῶ* (καὶ ὅ), Ion., (Cret. *κῶ* (καὶ ὅ), Lesb. (lit.) *κῶττι* (καὶ ὅττι), El. *κῶπόταροι* (καὶ ὀπόταροι). Cf. Aegin. *χῶλέφας* (καὶ ὁ ἐλέφας) with double crasis, like *χῶκ* (καὶ ὁ ἐκ) in Theocritus.

4. *ᾱ + ο* (cf. 41.4). Meg. *ᾱλυνπιάς* (ᾱ Ὀλυνπιάς).

5. *ᾱ + ε* (cf. 41.3). Loc. *ḥᾱπιφοικία* (ᾱ ἐπιφοικία).

6. *α + ε* (cf. 41.1). Att.-Ion. *κᾱγῶ* (καὶ ἐγῶ), *κᾱπί* (καὶ ἐπί), *τᾱν* (τὰ ἐν), etc., West Greek *κῆν, κῆκ, κῆπί* (καὶ ἐν, καὶ ἐκ, καὶ ἐπί), etc. So also in Thessalian (no. 33) *κεν* and *τες* (τὰ ἐς). Lesbian has *κεμέ* (καὶ ἐμέ) in an early inscription, though the texts of the Aeolic poets have mostly *κα-* (*κάμος* etc.); and Arcadian has *κεπί*.

¹ We continue, as a matter of convention, to transcribe in the form of crasis where the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also under 7, 8, 9.

7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὺ-*, as Delph. *κηϋῦκλεια* (*καὶ Εὐκλεια*), Rhod. *οὔδαμῶ* (*ὁ Εὐδάμου*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοί*¹ (*καὶ οἶ*), Ion. *τοῖκόπεδον* (*τὸ οἰκόπεδον*), *κοῖνοπίδης* (*καὶ Οἰνοπίδης*), Delph. *κοῦτε* (*καὶ οὔτε*). Similarly *κοῦ*, *κοῦτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ οἶ*, and *κεῦ-* = *καὶ εὖ-*), and in Theocritus. Forms like *ωὔτός* (*ὁ αὐτός*) in Herodotus and Theocritus, *ῥπόλος* (*ὁ αἰπόλος*) in Theocritus, *κωῦδέν* (*καὶ οὔδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ῶισυμνήτης* = *ὁ αἰσυμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεῦφεργέταν* (*καὶ εὐεργέταν*) or *κεῦφεργέταν*, Boeot. *τεῦτρετιφάντῶ* (*ταῖ Εὐτρητιφάντω*) or *τεῦτρετιφαντῶ*, Aegin. *hoikos* (*ὁ οἶκος*) or *hōikos*.

8. With words beginning with *ι* or *υ*. Cret. *κυῖέες* (*καὶ υῖέες*), El. *κῦπαδυκίοι* (*καὶ ὕπα-*), Delph. *κῖδιῶται* (*καὶ ἰδιῶται*).

In such cases there is of course no evidence as to whether the *υ* or *ι* was lengthened, as usually in Attic-Ionic, but probably we have here simply elision.

9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τῖαρὸν* (*τὸ ἱαρόν*), *τῖαρῶ* (*τῶ ἱαρῶ*), *τῖαροῖ* (*τοῖ ἱαροῖ*), *τέπιάροι* (*τοῖ ἐπίαροι*), and even *ταῦτῶ* (*τὼς αὐτῶ*), *τῶρ ἱαρομάωρ τὸλυνπῖαι* (*τῶρ ἱαρομάωρ τῶρ Ὀλυνπῖαι*). This is clearly not crasis proper, but an extension of the principle of elision.¹ Cf. *θυῖῶι* (*τῶι υῖῶι*) in an Attic inscription. Once El. *τοῖ ὕταῦτ' ἐγραμένοι* with aphaeresis.

Apocope

95. Apocope of prepositions is almost unknown in Attic-Ionic inscriptions, but is usual in other dialects for at least some of the prepositions. All of them have *ἄν* (or *ὄν*, *ὕν*) and *πάρ* (even Ionic has *ἄν* in literature and a few cases of *πάρ* in inscriptions). *κάτ*

¹ See footnote, p. 73.

and *πότη* are found in nearly all the West Greek dialects (but not in Cretan, and rarely in Argolic), and in Boeotian and Thessalian. But these are mostly confined to the position before dentals, especially forms of the article. Before other consonants they occur, with assimilation, in Thessalian and sometimes in Boeotian and Laconian; *κάτ* also in Lesbian and Arcado-Cyprian (in Arcadian *κά* before all consonants in early inscriptions, later only before the article, otherwise *κατύ* formed after *ἀπύ*). *πέρ* occurs in Delphian (cf. also *πέροδος* = *περίοδος*), Elean (*πάρ*), and Thessalian; also in Lesbian (Alcaeus), and in a few proper names in Locrian (*Περρο-θαρῖαν*), Cretan, and Laconian. *ἀπ*, *ἐπ*, *ὕπ* are Thessalian only, except for two examples of *ἐπ* in Boeotian before *π*. An apocopated form of *πεδά* is seen in Arc. *πὲ τοῖς* i.e. *πὲ(δ) τοῖς*.

Apocope is most extensive in Thessalian, which has *ἀν*, *πάρ*, *κάτ*, *πότη*, *πέρ*, *ἀπ*, *ἐπ*, *ὕπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. 45.4).

Apocopated forms are more common in early inscriptions than later, when there is a tendency, partly due to *κοινή* influence, to employ the full forms.

a. Forms like *κατόν*, *ποτόν*, instead of *κάτ τόν*, *πὸτ τόν*, occur not only in early inscriptions where double consonants are not written, but also in the later inscriptions of some dialects. For the most part the matter is one of spelling only, but in some cases such forms represent the actual pronunciation, due in part to actual simplification of the double consonants, in part to syllabic dissimilation or haplology, as in later Attic *κατάδε* from *κα(τὰ)τάδε*. So in Arcadian the spelling is almost uniformly *κα* (early *κατῶνν*, *κακρῖνέ*, etc., later *κατάπερ*, *κακειμέναν*). In doubtful cases it is better to expand the forms to *κά(τ)τόν* etc. in our texts, if only for the convenience of the student.

Consonant Assimilation

96. Assimilation of final *ν*.

1. To the class of a following labial or guttural. Cases like *τῆμ πόλιν*, *τὸν κήρυκα*, *νῦμ μέν*, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as

Delph. τόκιον φερέτω, Arc. πόσοδομ ποέντω, and in looser combinations as Att. ἐστὶμ περί, Arc. ἰν ἐπίκρισιγ κατάπερ, Arg. ποιοίεγ κατὰ.

2. To σ. Att. ἐς Σάμωι, Ion. τῶς συμπάντων, Delph. ἄς Σέλευκος (ᾱ̃ = ᾱ̃ν), ἔστω(ς) συλέοντες, Epid. τὸς σακόν. Cf. Ion. πασσυδίηι beside πανσυδίηι, and Lesb. πασσυδιάσαντος.

Before σ + consonant. Att. ἐσ στήληι but oftener ἐ στήληι, also τὲ στέλῃν. So Rhod., Cret. ἐ στάλαι, El. τὰ στάλαν. These do not arise by assimilation but by regular loss of ν. See 77.2, 78.

3. To λ. Att. ἐλ λίμναις, τὸλ λόγον, Ion. ἐλ Λαρυσσῶι, Delph. τῶλ Λαβυαδᾶν, Lac. ἐλ Λακεδαίμονι, Epid. τὸλ λίθον, τῶλ λίθων. Cf. συλλέγω, ἀλλύω = ἀναλύω, etc.

4. To ρ. Att. ἐρ' Ῥόδωι, τὸρ Ῥόδιον. Cf. συρρίπτω etc.

a. In Cyprian, where ν before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as τὰ(ν) πτόλιν.

97. Assimilation of final ¹ς.

1. To ν. Delph. τοὺν νόμους. Cf. Πελοπόννησος (Πέλοπος νῆσος).

2. To μ and ρ. Cyp. φέπο(μ) μέγα = φέπος μέγα, τᾱ(ρ) φανᾱσ(σ)ας = τᾱς φανᾱσσας. In the same way arose κά = κάς (καί) in Cyp. κα μέν, Arc. κα φοικίας.

3. To λ. Att. τὸλ λίθῳς, Cret. τοῖλ λείονσι, τὶλ λῆι (τίς λῆι), Lac. ἐλ Λακεδαίμονα (ἐλ = ἐς), τοῖ(λ) Λακεδαίμονιους.

4. To δ. So regularly in Cretan, e.g. τᾱδ δαίσιος, τᾱδ δέ, ἐδ δικαστέριον, πατρὸδ δόντος. Rarely elsewhere, but cf. Rhod. Ζεὺ(δ) δέ (no. 93), ματρὸ(δ) δέ, τὰ(δ) δευτέρας. Assimilation in the opposite direction is seen in Arg. βωλᾱς σεντέρας (no. 81).

5. To θ. Cretan only, as τὰθ θυγατέρας. Cf. Cret. θθ = σθ medially (85.3).

a. Before a word beginning with a vowel final σ may be treated as intervocalic, e.g. Lac. Διοηκέτα Διῶλενθερίῳ = Διὸς ἱκέτου Διὸς ἐλευθερίου (cf. 59.1), Cyp. κα ᾱ(ν)τί, τᾱ ἰχέρον (59.4), Eretr. ὄπωρ ᾱν (60.3).

98. Assimilation of final ρ to δ . So regularly in Cretan, e.g. $\alpha\nu\epsilon\delta$ $\delta\delta\iota$, $\pi\alpha\tau\epsilon\delta$ $\delta\delta\epsilon\iota$ and $\pi\alpha\tau\epsilon(\delta)$ $\delta\delta\epsilon\iota$, $\upsilon\pi\epsilon(\delta)$ $\delta\epsilon$. Cf. Cnid. $\pi\grave{\alpha}(\delta)$ $\Delta\acute{\alpha}\mu\alpha\tau\alpha$ ($\pi\grave{\alpha}\rho$ $\Delta\acute{\alpha}\mu\alpha\tau\alpha$).

99. Assimilation of a final mute.

1. Final τ . The apocopated forms of $\kappa\alpha\tau\acute{\alpha}$ and $\pi\omicron\tau\acute{\iota}$, so far as they occur otherwise than before τ (cf. 95), are generally assimilated (sometimes with further simplification; cf. 95 *a*), e.g. Thess. $\kappa\grave{\alpha}\pi$ $\pi\acute{\alpha}\nu\tau\omicron\varsigma$, $\pi\omicron\kappa$ $\kappa\acute{\iota}$ ($\pi\omicron\tau$ $\kappa\acute{\iota}$ = $\pi\acute{\rho}\omicron\varsigma$ $\tau\acute{\iota}$), Boeot. $\pi\omicron\delta$ $\Delta\acute{\alpha}\phi\upsilon\eta$, $\pi\omicron\kappa$ $\kappa\alpha\tau\omicron\pi\tau\alpha\varsigma$, Lesb. $\kappa\grave{\alpha}\kappa$ $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$ (Alcaeus), $\kappa\grave{\alpha}\mu$ $\mu\acute{\epsilon}\nu$ (Sappho), etc. So in compounds, e.g. El. $\kappa\alpha(\delta)$ $\delta\alpha\lambda\acute{\epsilon}\omicron\iota\tau\omicron$, $\kappa\alpha(\theta)$ $\theta\upsilon\tau\acute{\alpha}\varsigma$, Lesb. $\kappa\acute{\alpha}\beta\beta\alpha\lambda\lambda\epsilon$ (Alcaeus), $\kappa\alpha\lambda\lambda\acute{\upsilon}\omicron\upsilon\tau\omicron\varsigma$, Arc. $\kappa\alpha\kappa\epsilon\iota\mu\acute{\epsilon}\nu\alpha\nu$, $\kappa\alpha\kappa\rho\acute{\iota}\nu\epsilon$, Lac. Καβάτα (Καταβάτου), $\kappa\alpha\beta\alpha\acute{\iota}\nu\omega\nu$ (Aeman), etc. But $\tau\theta$ is often unassimilated.

2. Final π . Thess. $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$ = $\acute{\alpha}\pi\acute{o}$, $\acute{\epsilon}\pi\acute{\iota}$ are assimilated in $\acute{\alpha}\tau$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}\tau$ $\tau\acute{o}\iota$. Cf. 86.2.

3. Final κ . See 100.

100. $\acute{\epsilon}\xi$. In most dialects, as in Attic, $\acute{\epsilon}\xi$ becomes $\acute{\epsilon}\kappa$ before a consonant, this appearing often as $\acute{\epsilon}\chi$ before an aspirate, and $\acute{\epsilon}\gamma$ before sonant mutes and λ , μ , ν , ς , until late times when $\acute{\epsilon}\kappa$ is usual before all consonants. The general rule is, then, $\acute{\epsilon}\xi$ before vowels, and $\acute{\epsilon}\kappa$ ($\acute{\epsilon}\chi$, $\acute{\epsilon}\gamma$) before consonants. But the antevocalic form $\acute{\epsilon}\xi$ occasionally appears before consonants in various dialects (so regularly in Cyprian, as $\acute{\epsilon}\xi$ $\tau\acute{o}\iota$ etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as $\acute{\epsilon}$, e.g. $\acute{\epsilon}$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}$ $\delta\acute{\alpha}\mu\omicron$, etc., i.e. $\acute{\epsilon}(\tau)$ $\tau\acute{\alpha}\varsigma$, $\acute{\epsilon}(\delta)$ $\delta\acute{\alpha}\mu\omicron$, $\acute{\epsilon}(\rho)$ $\rho\omicron\iota\upsilon\acute{\alpha}\nu\omicron\nu$, $\acute{\epsilon}(\theta)$ $\theta\acute{\alpha}\lambda\alpha\varsigma\varsigma\alpha\varsigma$, $\acute{\epsilon}(\lambda)$ $\lambda\iota\mu\acute{\epsilon}\nu\omicron\varsigma$, $\acute{\epsilon}(\nu)$ Ναυπάκτῳ .

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is $\acute{\epsilon}\varsigma$, e.g. Thess. $\acute{\epsilon}\varsigma$ $\tau\acute{\alpha}\nu$, $\acute{\epsilon}\varsigma\delta\acute{o}\mu\epsilon\nu$, Boeot. $\acute{\epsilon}\varsigma$ $\tau\acute{\omega}\nu$, $\acute{\epsilon}\varsigma\lambda\alpha\acute{\iota}\nu\omega$ (cf. also $\acute{\epsilon}\varsigma\kappa\eta\delta\epsilon\kappa\acute{\alpha}\tau\eta$ from $\acute{\epsilon}\xi$), Arc. $\acute{\epsilon}\varsigma$ $\tau\omicron\iota\acute{\iota}$, $\acute{\epsilon}\varsigma\delta\acute{\epsilon}\lambda\lambda\omicron\nu\tau\epsilon\varsigma$, $\acute{\epsilon}\varsigma\pi\epsilon\rho\acute{\alpha}\sigma\alpha\iota$, Cret. $\acute{\epsilon}\varsigma$ $\tau\acute{o}\nu$, $\acute{\epsilon}\varsigma\kappa\lambda\eta\varsigma\acute{\iota}\alpha$, Thess., Boeot., Cret. $\acute{\epsilon}\varsigma\gamma\omicron\gamma\omicron\varsigma$ = $\acute{\epsilon}\kappa\gamma\omicron\gamma\omicron\varsigma$. All these dialects have $\acute{\epsilon}\xi$ before vowels except Boeotian, where $\acute{\epsilon}\chi\varsigma$ appears in an early inscription, but usually $\acute{\epsilon}\varsigma\varsigma$, as $\acute{\epsilon}\varsigma\varsigma$ $\acute{\epsilon}\phi\epsilon\acute{\iota}\beta\omega\nu$, $\acute{\epsilon}\varsigma\varsigma\epsilon\iota\mu\epsilon\nu$. This is probably a transfer of the anteconsonantal form in an intermediate stage of its development ($\acute{\epsilon}\xi$, $\acute{\epsilon}\varsigma\varsigma$, $\acute{\epsilon}\varsigma$).

a. There are some traces of $\epsilon\varsigma$ in other dialects which generally have $\epsilon\kappa$ or ξ , e. g. Cyp. $\epsilon\varsigma$ ποθ' ἔρπες· πόθεν ἦκεις (Hesych.), Arg. $\epsilon(\varsigma)$ Σικελίας, and according to some $\epsilon\varsigma$ πόλιος = $\epsilon\kappa$ πόλιος (but see note to no. 75), Sicil. ἔσκλητος (Syracuse, Rhegium), Delph. ἔσγονος (? no. 51, C 45).

Consonant Doubling

101. 1. Before vowels. Cret. τὰνν ἐμίναν, συνν-εῖ, Boeot., Corinth. ἀνν-έθηκε, Att. ξυνν-όντι, also ἦνν ἔχων, ὦνν ἄν, in a κοινή inscription. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (89.3).

2. With ὄσστις etc. (89.1), compare Att. εἰς τήν, Epid. ἐς τό, etc., or Epid. τὸ σσκέλος, Coan τοῦ σστεφάνου.

ν movable

102. The ν movable in the dative plural in -σι(ν) and in the verb forms in -σι(ν) and -ε(ν) is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) Only in the dative plural does it appear in other dialects, and even here only in Thessalian (χρέμασιν, no. 33) and Heraclidean (ἔντασσιν etc.). In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of κοινή influence.

NOTE. In the dat. pl. -σιν the ν is due to the analogy of pronominal datives like Att. ἡμῖν, Dor. ἀμίν, Lesb. ἄμμιν and ἄμμι, in which ν is inherited (beside a form without ν). After the dat. pl. -σι(ν) arose the 3 pl. -σι(ν), e. g. 3 pl. φέρονσι(ν) after dat. pl. part. φέρονσι(ν), then also 3 sg. δίδωσι(ν), τίθησι(ν), etc. Another source is 3 sg. ἦεν (originally 3 pl. with etymological ν, 163.3) to 1 sg. ἦα, after the analogy of which arose -ε(ν) to all forms with 1 sg. -α, as οἶδεν, ἔθηκεν, from which it extended later to forms with 1 sg. in -ον, as ἔλεγεν, ἔλαβεν, etc. which are not found in the earliest inscriptions.

ACCENT

103. Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g. *πόταμος*, *σόφος*, *βασίλευς*, *λεῦκος*.

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g. *ἐλάβον*, *στάσαι*, *αῖγες* = Att. *ἔλαβον*, *στῆσαι*, *αἶγες*. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent. In general our accentuation of dialect forms can be little more than a matter of convenience.

a. A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g. infin. *κρίνεν* like *κρίνειν*, or *κρῖνεν*, acc. pl. *φερομένος* like *φερομένους*, or *φερόμενος*, Cret. *κάρτονας*, *στατήρας* like *κρείττους*, *στατήρας*, or *καρτόνας*, *στατήρας*. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τοντῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἀλλεῖ*, *ἀλλᾶι*, *παντᾶι*, as we do, and not, with some, *ἄλλαι* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλῃ*, *πάντῃ*. And as between *ὅπεῖ* and *ὄπει*, etc., about which the grammarians were in doubt, we definitely prefer *ὄπει*, *ὄπαι*, *ὄπει*, *ὄπη*, *ὄπω* (cf. Att. *ὄπον* beside *ποῦ*, in spite of *αὐτοῦ* etc.). We accent *ἐνδοῖ*, *ἐξοῖ*, *ἦχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.

INFLECTION

NOUNS AND ADJECTIVES

Feminine \bar{a} -Stems

104. 1. NOM. SG. $-\bar{a}$, Att.-Ion. $-\eta$.

2. GEN. SG. $-\bar{a}\varsigma$, Att.-Ion. $-\eta\varsigma$. — Arc. $-\bar{a}\nu$ after the masculine, as *οἰκίαν*, *ζαμίαν*, but only at Tegea, and here $-\bar{a}\varsigma$ beside $-\bar{a}\nu$ in early inscriptions, and always $\tau\hat{a}\varsigma$.

3. DAT. SG. $-\bar{a}\iota$, Att.-Ion. $-\eta\iota$, whence also $-\bar{a}$, $-\eta$, $-\epsilon\iota$. See 38, 39. — Boeot. $-a\iota$ ($-a\epsilon$, $-\eta$, 26), and this is to be assumed in the other dialects which have $-o\iota$ (106.2).

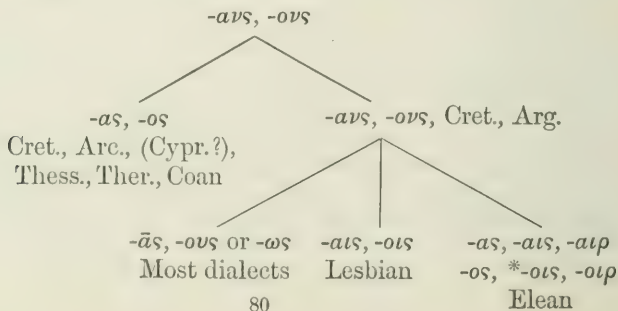
4. ACC. SG. $-\bar{a}\nu$, Att.-Ion. $-\eta\nu$.

5. NOM. PL. $-a\iota$ (Boeot. $-a\epsilon$, $-\eta$, 26).

6. GEN. PL. $-\acute{a}\omega\nu$, $-\acute{\epsilon}\omega\nu$, $-\hat{\omega}\nu$, $-\hat{a}\nu$. See 41.4.

7. DAT. PL. In early Attic, $-\bar{a}\sigma\iota(\nu)$, $-\eta\sigma\iota(\nu)$, sometimes $-\bar{a}\iota\sigma\iota(\nu)$, $-\eta\iota\sigma\iota(\nu)$, after 420 B.C. $-a\iota\varsigma$. — In Ionic, $-\eta\iota\sigma\iota(\nu)$ regularly, $-a\iota\varsigma$ being rare and probably Attic. — In Lesbian, $-a\iota\sigma\iota$ (but always $\tau\hat{a}\iota\varsigma$), and this occurs, rarely, elsewhere. — Most dialects have $-a\iota\varsigma$ from the earliest times.

8. ACC. PL. $-a\nu\varsigma$, with the same development as has $-o\nu\varsigma$ from o -stems, namely (see also 78):



Masculine \bar{a} -Stems

105. 1. NOM. SG. $-\bar{a}\varsigma$ (with secondary ς , after the analogy of $-\varsigma\varsigma$), Att.-Ion. $-\eta\varsigma$.

a. Forms without ς also occur, several in Boeotian (*πυθιονίκα*, *Καλλία*, etc.), and a few from other parts of Northwest Greece. Cf. also El. *τελεστά*, though this is possibly a form in $-\tau\bar{a}$ like Hom. *ἱππότα*.

2. GEN. SG. $-\bar{a}o$ (with o , in place of ς , after that of o -stems), whence Arc.-Cypr. $-\bar{a}v$ (22), elsewhere $-\bar{a}$, Ion. $-\epsilon\omega$, $-\omega$. See 41.4. Att. $-\omega$ is not from $-\bar{a}o$, but the o -stem form taken over as a whole.

a. $-\bar{a}\phi o$, in *Τλασῶφο*, *Πασιάδαφο*, of two metrical inscriptions from Coreyra (no. 87) and Gela, is a reminiscence of the epic $-\bar{a}o$ (the spoken form was already $-\bar{a}$, which appears in other equally early inscriptions, as *Ἀρνιάδα* no. 88, *Δφεῖνία* no. 85) with the introduction of a non-etymological ϕ , either representing a glide sound before the following o (cf. *ἄφντάν*, no. 88. See 32), or due to a false extension from forms with etymological ϕ , as *λαφός* = Hom. *λαός*.

b. Forms in $-\bar{a}\varsigma$, with the old ending unchanged and belonging with the nominatives in $-\bar{a}$ (above, 1 a), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

c. Att.-Ion. proper names in $-\eta\varsigma$, from the fourth century on, frequently form the genitive after the analogy of σ -stems, e.g. Att. *Καλλιᾶδους* (after *Δημοσθένους* etc.), Ion. *Λεάδεος*, *Ἀριστείδεως*. This type spreads to other dialects, e.g. Rhod. *Μυωνίδεως*.

o-Stems

106. 1. GEN. SG. $-oio$ (from $*-o\sigma io$, cf. Skt. $-asyma$) as in Homer, whence, with apocope, Thess. (Pelasgiotis) $-oi$, as *τοῖ*, *χρόνοι*, etc. Elsewhere, with loss of ι and contraction, $-\omega$ or $-\omega$ (25). — In Cyprian $-\bar{o}v$ beside $-\bar{o}$ (at Idalium *μισθῶν*, *ἀργύρων*, *Φιλοκύνπρων*, etc., and so usually $-\bar{o}v$ in nouns, whether vowel or consonant follows; but also *ἀργύρῶ*, *ἄλφῶ*, before a consonant, and always *τῶ*).

a. $-oio$ is often employed in metrical inscriptions, in imitation of the epic, e.g. nos. 87, 88. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in $-oio$. This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see 95), makes the derivation of the usual

Thess. *-oi* from *-oio* far more probable than other explanations which separate it entirely from this and so from the forms of all the other dialects.—For the added *ν* in Cyprian no explanation that has been offered is adequate.

2. DAT. SG. *-oi* in most dialects, whence also *-ω* (38; Thess. *ov*, 23).—*-oi* in Arcadian, Elean, Boeotian (*-oe*, *-v*, *-ei*, 30), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

a. In Euboea *-oi* replaces earlier *-ωi* and may be derived from it, like *-ει* from *-ηι* (see 39). But in general *-oi* is rather the original locative (cf. *οἴκοι*) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of *-OI* in the pre-Ionic alphabets.

3. NOM. PL. *-oi* (Boeot. *-oe*, *-v*, 30).

4. DAT. PL. *-οισι(ν)*, as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of *-ois*, especially in West Ionic), and Lesbian (but here always *τοῖς*).—Elsewhere only *-ois* (Boeot. *-vs*, *-eis*, Elean *-oir*).

5. ACC. PL. *-ovs*, with the same development as *-avs*. See 78, 104.8.

6. GEN. DAT. DUAL. *-οιuv* as in Homer, whence *-οιν* in most dialects in which the form occurs at all.—Elean *-οιοις*, *-οιοιρ*, after the analogy of the dative plural, as *δυοίοις*, *ἀντοίοιρ*.

Consonant Stems in General

107. 1. ACC. SG. *-av* in place of the usual *-a*, with *ν* added after the analogy of vowel stems, occurs in Cyp. *ἰγατῆραν*, *ἀ(ν)δριᾱ(ν)-ταν*, Thess. *κίοναν*, El. *ἀγαλματοφῶραν* (but possibly *-φῶρᾱν* from nom. *-φῶρᾱς*), and among late inscriptions of various dialects.

2. NOM. PL. *-ev* for usual *-es* occurs in late Cretan, having originated in pronominal forms. See 119.2 *a*.

3. DAT. PL. *-εσσι*, as in Hom. *πόδεσσι*, probably an extension of the form of *σ*-stems, is characteristic of the Aeolic dialects, Lesbian, Thessalian (Pelasgiotis), and Boeotian, and is also found in early Delphian, East Locrian, Elean (*φυγάδεσσι* no. 60; elsewhere *-ois*), and in inscriptions of various Corinthian colonies (Coreyra,

Epidamnus, Syracuse). — Heracleian has *-ασσι* in pres. part. *ἔντασσι* (perhaps originally **ἄσσι* = Skt. *satsu*, then *ἔντασσι* by fusion with *έντ-* of *έντες* etc.), *πρασσόντασσι*, etc. — *-οις*, as *πάντοις* etc., after the analogy of *ο*-stems, is characteristic of Locrian, Elean, and the Northwest Greek *κοινή*, whence it finds its way into various dialects in later times.

4. ACC. PL. *-ες* in place of *-ας*, i.e. the nom. for the acc., perhaps first used in the numeral *τέτορες* owing to the influence of the indeclinable *πέντε* etc., is seen in Delph. *δεκατέτορες* (no. 49, early fifth century), *τέτορες*, *δελφίδες* (in an inscription of early fourth century; but otherwise in Delphian only *τέτορας* etc.), and regularly in Elean ([*τέτορ*]*ες*, sixth century, *πλείονερ*, *χάριτερ*, no. 61, etc.) and Achaean (*ἐλάσσονες*, *δαμοσιοφύλακες*, etc.), also in the very late inscriptions of various dialects, even Attic.

-ανς, after the analogy of *ā*-stems, in Cretan, e.g. *θυγατέρανς*, *στατῆρανς*, etc.

σ-Stems

108. 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (9), *-ευς* in later Ionic, Rhodian, etc. (42.5). — Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (9), occasionally *η* (42.1).

a. Proper names in *-κλέης*, *-κλής*. Cyp. *-κλεφεῖς*, whence *-κλέης* in Attic (beside *-κλής*). Boeotian (*-κλέεῖς*, *-κλιεῖς*) till about 400 B.C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλής*. Gen. sg. Cyp. *-κλέφεος*, Boeot. *-κλειῶς* (= Hom. *-κλήος*, cf. 16), Att. *-κλέους*, but in most dialects *-κλέος*.

For names in *-κλεῖς* instead of *-κλέης*, see 166.1.

2. Proper names often have forms which are modeled after the analogy of the masc. *ā*-stems, and this not only in Attic-Ionic (e.g. Att. *Σωκράτην*, *Σωκράτου*, Eretr. gen. *Εὐκράτω*, *Τιμοκλέω*), where the agreement in the nom. *-ης* was especially favorable to this, but also in the other dialects. Thus acc. sg. in *-ην* (*-ην*: *-ης* = *-āν*: *-ās*), e.g. Boeot. *Δαμοτέλειν* etc., Arc. *Φιλοκλήην*, and even in appellatives in Lesb. *δαμοτέλην* etc., Cyp. *ἀτελέην*. — Dat. sg. in

-ηι, Lesb. Καλλίκληι. — Gen. sg. in -η (like \bar{a}) in Lesb. Θεογένη etc.; also, perhaps, -ης (like $\bar{a}\varsigma$, 105.2 *b*) in Thess. Ἴπποκράτεις (or nom. for gen. by mistake?), Φερεκράτῃς (no. 33; or Φερεκράτε(ο)ς?). — Voc. sg. in -η (like \bar{a}) in Arc. Ἀτέλη etc., Delph. Πολυκράτη.

The numerous Boeotian hypocoristic names in -ει as Μέννει, Φίλλει, Θάλλει, Ξέννει, are also best understood as vocatives of this type used as nominatives. They correspond to names in -ης, -ητος, in other dialects, but in Boeotian follow the analogy of σ -stems (gen. sg. -ιος, acc. sg. -ειν).

ι-Stems

109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with ι throughout, namely -ις, -ιος, -ῖ, -ιν, -ιες, -ιων, -ισι, -ῖς (Cret. -ινς) or -ιας (rare).

2. The type in -ις, -εως (from -ηος, as in Homer), -ει, pl. -εις, etc. is almost exclusively Attic. In Ionic πόλεως occurs in early inscriptions of Chios (no. 4) and Thasos, and δυνάμει in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -ει and -εσι, are the first to be adopted, next the nom.-acc. pl. -εις, and lastly the gen. sg. -εως. Thus in the later inscriptions of many dialects it is common to find gen. sg. -ιος, but dat. sg. -ει.

A gen. sg. πόλεος is found in the κοινή, and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. -ῖς (πόλις, no. 21), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. Τιμοχάριφος, dat. sg. πτόλιφι. The ϕ is certainly not original here, and is perhaps due to the analogy of ν - and $\eta\nu$ -stems (gen. -υφος, -ἔφος).

5. A transfer to the type -ις, -ιδος, as frequently in Attic, is characteristic of Euboean proper names in -ις, as Δημοχάριδος.

v-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type $\tilde{\upsilon}\varsigma$, $\tilde{\upsilon}\omicron\varsigma$. Boeot. [$\tilde{\upsilon}$]άστιος (ι from ϵ , 9) agrees with the ἄσπεος of non-Attic literature. For $\nu\acute{\iota}\upsilon\varsigma$ see 112.2.

Nouns in -εὐς

111. The stem is $\eta\nu$, $\eta\tilde{\nu}$ throughout, nom. sg. -εὐς (from $\eta\nu\varsigma$, cf. 37.1), gen. sg. -ηφος, etc.

1. The original forms in $\eta\tilde{\nu}\omicron\varsigma$, $\eta\tilde{\nu}\iota$, etc. are preserved, with or without the $\tilde{\nu}$, in Cyprian ($\beta\alpha\sigma\iota\lambda\tilde{\epsilon}\tilde{\nu}\omicron\varsigma$, Ἐδαλιῆφι, Ἐδαλιῆφες), Lesbian ($\beta\alpha\sigma\acute{\iota}\lambda\eta\omicron\varsigma$ etc.), Boeotian ($\Pi\tau\tilde{\omicron}\iota\tilde{\epsilon}\tilde{\nu}\iota$, γραμματεῖος, etc.), Thesalian ($\beta\alpha\sigma\iota\lambda\epsilon\acute{\iota}\omicron\varsigma$ etc.), and Elean ($\beta\alpha\sigma\iota\lambda\hat{\alpha}\epsilon\varsigma$), as also in Homer.

2. Attic only are $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omicron\varsigma$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\tilde{\alpha}$, with quantitative metathesis. But from the beginning of κοινή influence $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omicron\varsigma$ is one of the Attic forms most widely adopted by other dialects.

3. Most dialects, namely Ionic and the West Greek dialects except Elean, have $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omicron\varsigma$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota$, etc., with shortening of the η . Generally these are the forms of even the earliest inscriptions (Cret. φοικέος etc.), but we find Coan $\acute{\iota}\epsilon\rho\tilde{\eta}\iota$, Πολιῆι, etc. (no. 101, which has also Ἀλκηίδες etc.; later always $\acute{\iota}\epsilon\rho\epsilon\acute{\iota}$ etc.), and once Rhod. Ἰδαμενῆος (cf. Ποντωρηίδος). Beside -εος sometimes -εὐς (cf. 42.5), as Meg. $\acute{\iota}\alpha\rho\epsilon\tilde{\upsilon}\varsigma$, but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of σ -stems.

ACC. SG. -έα in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects -ῆ (see 42.1, 43) is the regular form, e.g. Delph. $\acute{\iota}\epsilon\rho\tilde{\eta}$, βασιλῆ, Lac. βασιλῆ, Mess. $\acute{\iota}\epsilon\rho\tilde{\eta}$, Meg. $\acute{\iota}\epsilon\rho\tilde{\eta}$, Mycen. Περσῆ (no. 76, fifth century), Arg. βασιλῆ, Rhod. βασιλῆ, γραμματῆ, Coan βασιλῆ, etc. In these dialects -εα is of later occurrence, and due to κοινή influence.

NOM. PL. -έες in Cretan (e.g. δρομέες) and elsewhere, but usually contracted to -εῖς. Also -ῆς (in part at least directly from $\tilde{\eta}\epsilon\varsigma$) in early Attic, Coan (τεταρτῆς), Laconian (Μεγαρῆς etc., no. 64), and Arcadian (Μαντινῆς). At Cyrene occurs nom. and acc. pl. $\acute{\iota}\alpha\rho\acute{\epsilon}\varsigma$.

Acc. Pl. *-éas* in Ionic and Doric (Cret. *δρομέανς*, cf. 107.1), when not replaced by *-εῖς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ιερής*, *γραφής*, *φονές* (Cyprian also once *ἱερές*, but usually *-εύς*), acc. sg. *ἱερέν* (cf. 108.2), nom. pl. *Μαντινῆς*. Some proper names in *-ής* = *-εύς* are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. *ἰέρεως*, gen. sg. *ἰέρεω*, likewise at Ephesus gen. sg. *Φλέω* belonging to *Φλεύς*.

Some Irregular Nouns

112. 1. *Ζεύς*. *Ζεύς* or *Δεύς* (84). *Δι(φ)ός*, *Δι(φ)ί* (also *Διεί*, of uncertain origin, in an inscription of Coreyra and one of Dodona; cf. Att. *Διειτρέφης*, Cyp. *Διφείθεμις*), *Δί(φ)α*, in most dialects. But also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός*, *Ζηνί*, *Ζῆνα* (Cret. *Δῆνα*, *Τῆνα*, etc., 37.1). Late forms with *ā* are hyper-Doric.

2. *νίός*, *νίύς*. Aside from the *o*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *νίν-*:

NOM. SG. *νίνς* Cret., Lac., Att. (Att. also *ύς*, *ῥς*).

GEN. SG. *νιέος* Cret., Att.; Thess. *hυῖος* (no. 33).

DAT. SG. *νιέῃ* Argol., Phoc., Att.

ACC. SG. *νίνν* Arc., Cret., Locr., etc.

NOM. PL. *νιέες* Cret. (as in Hom.); Att. *νιέῖς*.

DAT. PL. *νιάσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.

ACC. PL. *νίννς* Arg., Cret.; Att. *νιέῖς*.

3. *μήν*. Stem **μηνσ-* (cf. Lat. *mēnsis*), whence (77.1) Lesb. *μῆννος*, Thess. *μειννός*, Att. etc. *μηνός*. The nom. **μήνς* became **μένς* (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (78) Ion., Coreyr., Meg. *μεῖς*, Heracl. *μής*. In Attic, *μεῖς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην*, *-ηνος*. Elean *μεύς* is perhaps due to the analogy of *Ζεύς*, *Ζηνός* (above, 1).

4. *λᾱς*, Hom. *λᾱας*. Originally a neuter *σ*-stem *τὸ λᾱας*, becoming *ὁ λᾱας*, *ὁ λᾱς*, after the analogy of *ὁ λίθος* etc. Hence in genitive beside *λᾱος* also Att. *λᾱου* (Soph.), Cret. *λᾱῶ*.

5. Cret. *φήμα* nom.-acc. sg. = *εῖμα*, but gen. sg. *τᾶς φήμας* from a stem in *-μα̃*. So also Cret. **ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμπιδήμας*.

6. *χοῦς*, which in Attic is declined as a consonant stem (gen. sg. *χοός*), is properly a contracted *o*-stem (from *χόφο-*) like *πλοῦς*, and remains so in Ionic, e.g. acc. sg. *χοῦν*, gen. pl. *χῶν*.

7. *χείρ*, *χῆρ*. See 27 b, 79.

Comparison of Adjectives

113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from **μέγιων*) in Ionic and Arcadian, and *κρέσσω* (from **κρέτιων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from **κάρτιων*) see 49.2 with *a*, 80, 81.

2. Beside *πλέον*, pl. *πλέονες*, *σ*-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες*, *πλίανς*, *πλία*, beside *πλίονος*, *πλίονα*, *πλίον*. *πλίασιν*, Deros, is in origin a *ν*-stem form, cf. 77.1 a). Cf. also Arc. *πλός* (from **πλέος*, cf. 42.5 d) adv. = *πλέον*.

Heracl. *πολιστός* = *πλείστος* is formed directly from *πολύς*.

3. El., Lac. *ᾄ(σ)ισστα* (also in Aesch.) = *ᾄγχιστα*, is formed from the compar. *ᾄσσον* (this regularly from **ᾄγχιον*).

NUMERALS

Cardinals and Ordinals

114. 1-10. 1. Nom. sg. masc. Att. etc. *εἷς*, Heracl. *ῆς* (cf. Lac. *οὐδέες*), Cret. *ἔνς* (*ἐνδ δ-* = *ένς δ-*, Law-Code IX. 50; see 97.4), from **ένς*. Cf. 78. — Fem. *μία*, but, of different origin, Lesb., Thess. *ῖα*, as in Homer. Also masc. *ίός* (cf. Hom. dat. sg. neut. *ίῳ*) in Cretan, but with pronominal force = *ἐκείνος*. [Boeot. *ῖα* now in Corinna.]

Att. etc. *πρῶτος*, West Greek and Boeot. *πρᾶτος*. The source of *πρᾶτος* is uncertain (not **πρόατος*, cf. 44.1).

2. *δύο* (Boeot. *διοόο*, 24) in all dialects. Lac. once *δύε* with the ending of consonant stems. — *δυεῖν* = *δυοῖν* in late Att. and *κοινῇ*.

— Plural forms in various dialects, e.g. Chian, Cret., Heracl. *δυῶν*, Cret. *δυοῖς*, Thess. *δύας*, and *δυσί(ν)* in late Attic and *κοινή*.

3. Att. etc. *τρῆς*, Cret. *τρέες*, Ther. *τρῆς*, from **τρέες*. See 25, 45.5. — Acc. *τρῖς*, Cret. *τρίνς* (for *τρίνς* with *ι* introduced anew from *τριῶν* etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. *τρῆς* in Attic and elsewhere, and acc. *τρῖς* in Boeotian, Heraclian, Delphian, Troezenian, and perhaps in Lesbian.

τρίτος, Lesb. *τέρτος* (18).

4. Att. *τέτταρες*, Ion., Arc. *τέσσερες* (also *τέσσαρες* in Ionic and *κοινή*), Boeot. *πέτταρες*, Lesb. *πέσσυρες* (Hom. *πίσυρες*), West Greek *τέτορες*. From **q̣eṭur-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*ṭur*, *ṭur*, *tur*, *ṭur̥*), and to the divergent development of *q̣^u* (68) and *ṭu* (54 e, 81).

τέταρτος, Hom. *τέτρατος*, Boeot. *πέτρατος*. See 49.2 a.

5. *πέντε*, Lesb. Thess. *πέμπε* (68.2).

πεμπτός, Cret. *πεντός* (86.2).

6. *ἕξ*, Cret., Delph., Heracl. *φέξ*. See 52 b. For Boeot. *έσ-κη-δεκάτη*, see 100.

7. *έπτά*. — *έβδομος*, but Delph. *હેβδεμος* (cf. Delph., Heracl. *έβδεμήκοντα*, Epid. *έβδεμαῖος*).

8. *όκτώ*, Boeot., Lesb. *όκτό* (like *δύο*), Heracl., Ther. *hocπώ* (58 c), Elean *όπτό* (with *π* from *έπτά*).

9. *έννέα*, Delph. *έννῃ* (42.1). But **ένφα* in Att. *ένατος*, *ένακόσιοι*, Ion. *ένατος*, *έννακόσιοι*, Cret. *ήνατος*, etc. See 54. Heracl. *heννέα*, Delph., Ther. *héνατος*, see 58 c. Lesb. *ένοτος*, see 6, 116 a.

10. *δέκα*, Arc. *δέκο* (*δυνώδεκο*). — *δέκατος*, Arc., Lesb. *δέκοτος*. See 6, 116 a.

115. 11–19. *ένδεκα*, rarely *δέκα είς* (e.g. Heracl. *δέκα ήν*). — Att. and Hom. *δώδεκα*, but in most dialects *δυνώδεκα*, rarely *δυνόδεκα* (e.g. Boeot. *δυνοδέκατος*), Delph., Heracl. *δέκα δύο* (also late Attic). — *τρῆς καί δέκα*, also indecl. *τρεισκαίδεκα* (Attic after 300 B.C.) and *τρискаίδεκα* (Boeotian etc.; cf. 114.3); also *δέκα τρεῖς*, especially

when the substantive precedes (so Attic even in fifth century).— Similar variations for 14–19.

ἐνδέκατος, δωδέκατος, δυωδέκατος, δυοδέκατος (see above).— 13th–19th, Att. τρίτος καὶ δέκατος, etc., but τρεισκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).

116. 20–90. εἴκοσι (from *ἐ-φίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but φίκατι, ἴκατι (ἱ, cf. Ther. *hīkādi*, no. 107; for *h* see 58 c) in West Greek with Boeotian and Thessalian, with *ι* not *ει*, and *τ* retained (61). The *ει* of Heracl. *φείκατι* beside *φίκατι* is due to the influence of Att. εἴκοσι.— Att. etc. *τριάκοντα*, Ion. *τριήκοντα*.— *τετταράκοντα*, *τεσσεράκοντα*, *τεσσαράκοντα*, *πετταράκοντα* (see 114.4), Delph., Coreyr., Heracl. *τετρώκοντα* (so doubtless in all West Greek dialects previous to Attic influence).— *πεντήκοντα*, *έξήκοντα* (*φεξήκοντα*), etc., with *η* in all dialects (but Ion. *ὀγδώκοντα*, 44.2).— Delph., Heracl. *heβde-mήκοντα*, Heracl. *hoγδοήκοντα*, *hevenήκοντα*. See 114.7–9.— Gen. *τεσσ[ερ]ακόντων*, *πεντηκόντων*, etc. in Chios, where the use of such inflected genitives (also *δέκων*) is one of the Aeolic features of the dialect (cf. *πέμπων*, *δέκων* in Alcaeus, also *τριηκόντων* in Hesiod).

Att., Ion. *είκοστός* etc., Boeot. *φικαστός* (-*καστός* doubtless in all West Greek dialects also; but Thess. *ίκοστός*), Lesb. *είκοιστος*, *τριάκοιστος*, *έξήκοιστος*).

a. The earliest form of the ordinals is that in -*καστος* (from *-kḗnt-to-*, cf. Skt. *triṅcat-tama-* etc.). Under the influence of the cardinals in -*κοντα* this became -*κοστος* in Attic etc.; in Lesbian, under the same influence, **-κονστος*, whence -*κοιστος* (cf. 77.3, 78). To the same analogy is due the *ο* of *είκοσι*, and of the hundreds in -*κοισιοι* (e.g. *τριακόσιοι* after *τριάκοντα*), instead of the more original *α* in *φίκατι* (Skt. *viṅcati-*, Lat. *viginti*), -*κατιοι*, -*κασιοι* (cf. *έκατόν*, Skt. *catam*, Lat. *centum*). It is possible that a still further extension of this analogical *ο* is to be assumed in explanation of Arc. *heκοτόν*, Arc., Lesb. *δέκοτος*, Arc. *δέκο*, Lesb. *ένοτος*.

117. 1. 100. Att. etc. *έκατόν*, Arc. *heκοτόν*. See 6, 116 a.

2. 200–900. Att.-Ion., Lesb. -*κόσιοι*, West Greek, Boeot. (and doubtless Thess.) -*κάτιοι*, Arc. -*κάσιοι* (with East Greek *σ*, but West Greek *α*). See 61.2, 116 a.

The *ā* of *τριᾱκόσιοι* (Ion. *τριηκόσιοι*) is extended to *διᾱκόσιοι* (Ion. *διηκόσιοι*), and the *a* of *τετρακόσιοι*, *ἑπτακόσιοι*, *ἑνακόσιοι* to *πεντακόσιοι*, *ἑξακόσιοι*, *ὀκτακόσιοι* (but Lesb. *ὀκτωκόσιοι*).

3. 1000. Att. *χίλιοι* from **χίσλιοι*, but Ion. *χείλιοι*, Lac. *χήλιοι*, Lesb., Thess. *χέλλιοι*, from **χέσλιοι*. See 76.

PRONOUNS

Personal Pronouns¹

118. SINGULAR. 1. The stems, except in the nominative, begin with: 1. *ἐμ-* or *μ-*. — 2. original *tu*, whence East Greek *σ-*, West Greek *τ-* (*τέος*, *τίν*, *τέ*). But enclitic *τοι* is from a form without *u* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τείν* are from the possessive stem *teuo-* (120.2). — 3. original *su*, whence *φ-* in some dialects (*φέος*, *φοι*, *φίν*), otherwise '.

2. NOM. *ἐγώ*, *ἐγών* (Boeot. *ἰώ*, *ἰών*, 62.3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See 61.6.

3. GEN. *a*. *-ειο* (Hom. *ἐμείο* etc. like *τοῖο*), whence *-εο*, later Ion. *-ευ*, Att. *-ου*. — *b*. *-εος* in West Greek, as lit. Dor. *ἐμέος*, *τέος*, Locer. *φέος*. — *c*. *-θεν*, as lit. Dor. *ἐμέθεν*, Epid. *ἔθεν*.

4. DAT. *a*. *-οι*, as *ἐμοί*, *μοι*, *σοί*, *σοι* (lit. Dor. *τοί*, *τοι*, lit. Ion. *τοι*), *οἷ*, *οἷ* (Arg., Cret., Delph., Cyp., Lesb. *φοι*). — *b*. *-ιν* in West Greek (where also *-οι*, but mostly in the enclitic forms, as *μοι*, never *ἐμοί*, *φοι*, *οἷ*, and *τοι*, though also *τοί*), as Cret., Calymn., Rhod., Delph., and lit. Dor. *ἐμίν*, lit. Dor. *τίν*, Cret. *φίν*.

5. ACC. 1. *ἐμέ*, *με*. — 2. Att.-Ion., Lesb. *σέ*, lit. Dor. *τέ* (Cret. *τφέ*, written *τρέ*, in Hesych.); also lit. Dor. and Epid. *τύ* (nom. used as acc.). — 3. *ἔ* (*φέ*); also lit. Dor. and Epid. *νίν*.

119. PLURAL. 1. The forms of the first and second persons contain, apart from the endings, *ἄσμ-* (cf. Skt. *asmān* etc.) and *ὑσμ-* (cf. Skt. *yusmān* etc.), whence Lesb., Thess. *ἄμμ-*, Lesb. *ὑμμ-*, elsewhere

¹ As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, — but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

ἄμ- (Att.-Ion. ἡμ-) or ἄμ-, ὕμ-. See 76, and, for the spiritus asper or lenis in the first person, 57, 58 b.

2. NOM. -ες in all dialects except Attic-Ionic, where it was replaced by -εις. Lesb. ἄμμες, ὕμμες, Dor. etc. ἄμές, ὕμές.

a. In late Cretan ἄμές was frequently replaced by ἀμέν under the influence of 1 pl. verbal forms in which Dor. -μες was often replaced by the κοινή -μεν. That is, ἀμέν for ἄμές after φέρομεν for φέρομες. From ἀμέν, -εν was extended to other pronouns and to participles, as ὕμέν, τινέν, ἀκούσιντεν, etc.

3. GEN. -ειων (Hom. ἡμέλιων), whence -εων, -ιων (9), -ῶν. Lesb. ἀμμέων, Thess. ἀμμέουν, El. ἀμέων, Dor. ἀμέων, ἀμίων (Cret.), later ἀῶν.

4. DAT. -ι(v). Lesb. ἄμμιν, ἄμμι, etc., Dor. ἀμίν, ὕμίν, Att.-Ion. ἡμῖν, ὕμῖν. So Dor. σφιν, σφι, but Att.-Ion. σφίσι, Arc. σφεις, the latter not satisfactorily explained.

5. ACC. -ε in all dialects except Attic-Ionic, where it was replaced by -έας, -ᾶς. Lesb., ἄμμε, ὕμμε, Thess. ἀμμέ, Dor. etc. ἄμέ, ὕμέ.

Possessives

120. 1. ἐμός. — Pl. Dor. etc. ἄμός (Lesb. ἄμμος) and ἄμέτερος (Lesb. ἀμμέτερος, Att.-Ion. ἡμέτερος).

2. a. *τηο-*, Att. etc. σός. b. *τεγο-*, Dor., Lesb. τεός, Boeot. τιός (all in literature only). Both forms in Homer. — Pl. ὕμός and ὕμέτερος.

3. a. *σγο-*, Att. etc. ὄς, Cret. φός. b. *σχο-*, Dor. (lit.), Thess. έός. Both forms in Homer. — Pl. σφός and σφέτερος.

Reflexive Pronouns

121. Aside from the reflexive use of the forms of the personal pronouns as given in 118, 119, especially that of the third person which is itself a reflexive in origin, various forms of expression are employed, as follows:

1. Combinations of the personal pronouns with αὐτός, each keeping its own inflection, as in Homer (σοὶ αὐτῷ etc.). So Cret. *ἐν αὐτῷ* = *ἐαυτῷ*. Cf. also, with the possessive, Cret. *τὰ ἐὰντᾶς* = *τὰ ἐαυτῆς*.

2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. *ἐμαντοῦ*, *σεαυτοῦ* or *σαντοῦ*, *ἐαυτοῦ* or *αὐτοῦ* (also late *ἐατοῦ*, *ἄτων*, with *ā* from *āw*; Coan *ἡτώων* with *η* from *εα*; Thess. *εὔτοί*, *εὔτοῦ*). Ion. (lit.) *ἐμεωντοῦ* etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

3. *αὐτός* alone, as sometimes in Homer. Thus Delph. *αὐτοῦ* = *ἐμαντοῦ* (SGDI. 2501.4), El. *αὐτᾶρ* = *ἐαντῆς* (no. 61.17), Lac. *αὐτῶ* = *ἐαντοῦ* (no. 66).

4. *αὐτός αὐτός*, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1 and 3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, anm. 5).

a. *αὐτὸς αὐτός*. Delph. *αὐτοὶ ποτὶ αὐτούς*, Boeot. *κατ' αὐτὴν* (= *αὐτοὶ αὐτῶν*).
b. *αὐτοσαντός*. Delph. *αὐτοσαντοῦ* etc., Boeot. *ὑπὲρ αὐτοσαντῶ*, Heracl. *μετ' αὐτοσαντῶν*, Cret. *αὐτοσαντοῖς*, etc.

c. *αὐσαντός*. Delph. *αὐσαντοῦ* etc., Boeot. *αὐσαντῶν*, Cret. *αὐσαντᾶς*, Argol. (Calauria) *αὐσαντᾶς*.

d. *ἄσαντός*. Boeot. *ἄσαντῶ* (late).

e. *αὐσωτός*. Delph. *αὐσωτᾶς* etc. See 33 a.

f. *αὐταντός*. Heracl. *αὐταντᾶς* (as in Sophron and Epicharmus), Aegin. *αὐταντόν*.

g. Sicil. gen. sg. *αἰτοῖτα* (Segesta), gen. pl. *αἰτόντα* (Thermae). Probably from *αὐτατοῦ*, *αὐτατῶν* (cf. late *ἐατοῦ*, above, 2), with transposition of the last two syllables.

Demonstrative Pronouns

122. The article. Nom. pl. *τοί*, *ταί*, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. *οἱ*, *αἱ*, after the analogy of *ὁ*, *ἡ*. For *ὁ*, *ἡ* in some dialects which in general have *ε*, see 58 a.

Forms with added *ι*, used like *ὅδε*, are found in Elean (*το-ι̇*, *τα-ι̇*) and Boeotian (*ταν-ι̇*, *τοι-ι̇*, *τυ-ι̇*).

For the relative use, see 126.

123. Thess. ὄ-νε, Arc. ὀ-νί, Arc.-Cypr. ὀ-νυ, = ὄδε. Thess. τόνε, τάνε, and, with both parts inflected (cf. Hom. τοῖσδεσι), gen. sg. τοῖνεος, gen. pl. τοῖννεουν. — Arc. τωνί (gen. sg.), τουνί, etc. Cf. also Boeot. προτηνί (136.1). — Cypr. ὄνυ, Arc. τάννυ, τῶννυ, also (late) τάννυνν, τῶσνυνν. Cf. Hom., Boeot., Cypr. νυ.

124. οὔτος. Nom. pl. τοῦτοι, ταῦται, like τοί, ταί, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. οὔτοι, αὐται, after οὔτος etc. Boeotian, with τ replaced by ϑ throughout, οὔτον, οὔτων, etc. — Interchange of αυ and ου. Att. gen. pl. fem. τοῦτων after masc., neut.; vice versa El. neut. ταύτων, due to influence of ταῦτα. ου throughout is Boeotian (οὔτο, οὔτα) and Euboean (τοῦτα, τούτῃ, also ἐντοῦθα = ἐνταῦθα). So also Delph. τοῦτα, τούτας (but also ταῦται). For the spelling with Ο instead of ΟΥ, see 34 a.

125. 1. ἐκείνος. Ion. κείνος, Lesb., Cret., Rhod., Coan κήνος, both from *κε-ενος. Cf. 25 with α. — τήνος, of different origin (*τε-ενος), in Delphian, Heracleean, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

2. αὐτός. Neut. αὐτόν in Cretan, as sometimes in Attic inscriptions.

Relative, Interrogative, and Indefinite Pronouns

126. The relative ὅς occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; ὅς in later inscriptions is due to κοινή influence, as shown by the spiritus asper, καθ' ὃγ, etc.), Thessalian (τά, καττάπερ, but also ὅς in an early metrical inscription), and Arcado-Cyprian (Arc. ὅπερ, ταί, τοῖς, etc., Cypr. ὁ, τόν, etc., but also Arc. ἄν, Cypr. ὁί, οἵ). So also in Boeotian in a fourth-century inscription (no. 41), but later only ὅς (cf. Lesbian). It is also Heracleean (τόν, τά, etc.; so often in Epicharmus), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian and Cretan, never in the earlier period).

For the demonstrative use of ὅς, cf. Heracl. αἱ μὲν . . . αἱ δὲ (I.33).

127. Cret. ὅτερος, *which of two*, is the true relative correlative of πότερος (cf. Skt. *yataras* beside *kataras*), and so related to the usual ὁπότερος as οἶος to ὁποῖος, ὅτε to ὁπότε.

128. τίς, τις. Cyp. σις, Arc. σις, see 68.3, Thess. κίς, κίς (κινες), see 68.4. Cret. dat. sg. τῖμι, in ὅτιμι = ὅτινι, and μήδιμι = μήτινι, from *τι-σμι with the same pronominal *sm* as in Skt. *kasmin*, *kasmāi*, Umbr. *pusme*, *esmci*, etc. — Meg. (Ar.) σά = τίνα from *τῖα, cf. Att.-Ion. ἄττα, ἄσσα from *ἄττα.

129. The indefinite relative ὅστις, ὅτις.

1. ὅστις, with both parts declined, in various dialects, e.g. Loer. *hoítines*, Cret. *oítines*, Boeot. *ōstinas*.

2. ὅτις, with only the second part declined, in various dialects, e.g. Delph. ὅτινος, ὅτινι, Cret. ὅτιμι (128). Lesb. ὅττι, regularly from *ὀδ-τι, and by analogy ὅττινες etc. Cf. also Lesb. ὅππως, ὅππα, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple τίς etc.

a. On account of Loer. *φότι* (no. 56) it is generally assumed that the first part of ὅτις is not from a form of the relative stem seen in ὅς, ὅστις, which was originally *yo-* (Skt. *ya-*), but a generalizing particle *σφοδ*, related in form and use to the *so* in Eng. *whoso*, *whosoever* (Old Eng. *swā hwa swā*). But so long as the one occurrence of Loer. *φότι* is the only example of a form with *f* (even the other early Loerian inscription, no. 55, has *hότι*), there is decidedly a possibility that this is only an error.

3. Neuter forms in -τι, with only the first part declined, in Cretan, e.g. ἄτι = ἄτινα, ὂτι i.e. ὠτι = οὐτινος.

130. Cret. ὁτέιος = ὁποῖος, but used like adjectival ὅστις, as ὁτέιος δέ κα κόσμος μὴ βέρδῃ, γυνὰ ὁτεία κρέματα μὲ ἔκει, ὁτεία δὲ (sc. γυναικὶ) πρόθῃ ἔδωκε. For the form (also Hesych. *τείον· ποῖον*, Κρήτες), cf. Hom. τέο, τέφ, etc.

131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g. κίς κε γινύεται = ὅστις ἂν γίγνηται, διὲ κί (in form διὰ τί) = διότι, πὸκ κί (in form πρὸς τί) = ὅτι, φυλᾶς ποίας κε βέλλεται = φυλῆς ὁποίας (ἡστίνος) ἂν βούληται. Elsewhere the use of τίς = ὅστις is, with some rare exceptions in literature, found only in late Greek. In Cyp. ὅπι σίς κε = ὅστις ἂν, the indefinite relative force is given by the ὅπι, an adverbial form of obscure formation.

ADVERBS AND CONJUNCTIONS

Pronominal Adverbs and Conjunctions of Place, Time, and Manner

132. 1. *-ου*. *Place where*. Att.-Ion. *ποῦ, ὅπου, αὐτοῦ, ὁμοῦ*, etc. These are of genitive origin, and are specifically Attic-Ionic.

2. *-ει*. *Place where*. These are the West Greek equivalents of the Attic-Ionic adverbs in *-ου* (above, 1), occurring in various Doric dialects, in Delphian, and in Boeotian, e.g. *εἶ, πεῖ, πει* (Cret. *αἶ πει* = *εἶ που*), *ὅπει, τεῖδε, τουτεῖ, τηνεῖ, αὐτεῖ* (Boeot. *αὐτῖ*), *ἀλλεῖ, ἀμεῖ, μηδαμεῖ, οὐθαμεῖ*. Here also, by analogy, Heracl. *ποτεχεῖ* = *προσεχωῶς*, and Delph. *ἐπεχεῖ*. The ending is of locative origin, and occurs even in Attic-Ionic in *ἐκεῖ* (cf. also *ἐπεῖ*).

3. *-οι*. *Place whither* (also *where*). *οἶ, ποῖ, ὅποι*, etc. in numerous dialects, as in Attic. With *-s*, Delph. *οῖς*. Cf. also Orop. *ἦχοι*, *where*, formed from *ἦχι* (5*a*). This ending, like *-ει*, is of locative origin, and means simply *place where* (cf. *οἴκοι, Ἰσθμοῖ*), but in these pronominal adverbs the prevailing force is *whither*.

4. *-υι*. *Place whither* (also *where*). Cret. *υῖ, ὅπυι*, with *-s*, giving *-υις* or *-ῦς*, Rhod. *υῖς*, Arg. *ῦς* (*for whatever purpose*), lit. Dor. *πῦς*, Rhod. *ὅπυς*. Cf. also Cret. *πλίοι* (to *πλίες*, 113.2), lit. Lesb. *τυῖδε, πῆλυι, ἄλλυι*, Delph. *ἔνδυσ*. This type originated in **πυῖ, ὅπυι*, from the stem *πυ-* (I.E. *qʷu-*, cf. Skt. *ku-tas, whence*, Osc. *pu-f, where*).

5. *-ᾱι* (Att.-Ion. *-ηι*). *Place where, whither, and especially manner*. Thus *ᾱι, παῖ, ὅπαι* *how and where* in various Doric dialects, in Delphian *whither*, Lesb. *ὅππα where, ἄλλα elsewhere* (*ᾱ* from *-ᾱι*, see 38), Cret., Corcyr. *ἄλλᾱι otherwise*, Heracl. *παντᾱι in all directions*. The indefinite *παι* (cf. Corcyr. *ἄλλᾱι παι in any other way*) is used in Cyprian as a strengthening particle, *anyhow, indeed* (*κάς παι, and indeed, ἰδέ παι, then indeed*, no. 19.4, 12). Cret. *αἶ, ὅπαι* are used in the sense of *as, in whatever way*, but also as final conjunctions, and *ᾱι* is also used as a temporal conjunction.

a. Beside these dative-locative forms in *-ᾱι* there existed a type with original *-ᾱ* (Att.-Ion. *-η*), probably of instrumental origin, to which belong Lac. *ταντᾱ ἡτ' = ταύτῃ ἦτε, in such a way as* (no. 66), Dor. *ᾱχι, where* (Etyim.

Magn., Hesych.) = Hom. ἦχι, with particle -χι. But for the most part it is impossible to distinguish this from the commoner type in original -ā, to which many forms in -ā may equally well belong (as such we have reckoned Lesb. ὄππα etc.). In Attic-Ionic there is the same ambiguity (the traditional spelling varying between -η and -η), with the added possibility that a given form (e.g. ὄπη, *where*) may belong under 6, below.

6. -η. *Place where* and *time when*. Cret. ἦ, *where*, but usually *when*, ὄπε, *where* and *when*, Lac. ῥόπε, *as*, πέποκα = πώποτε, El. ταύτε, [τ]έδε, *in this place*, Meg. τέδε, ἄλλε, *here, elsewhere*. Of this same formation are ἦ *whether*, Cyp. ἐ = εἰ (134.1), El. ἐπέ = ἐπεί.

7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὦ, πῶ, etc., Cret. ὄ, ὄπο, τῶδε, Locr. ῥό, ῥόπο, Coan, Mess. τουτω. Similarly Delph. φοίκω, *from the house*. These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning *place where* or *whither* and occurring in Attic-Ionic also, as ἄνω, κάτω, ἔξω, etc. To this belong Delph. ἐνδω, *within*, Coan ἐκατέρω, *on each side of* (cf. ἐκαστέρω).

b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὄθεν being late, the -θεν appears in adverbs derived from place names, as Arg. Ὀριθόθεν, Corinth. Περαιόθεν. Cf. also 133.1.

8. -ως. *Manner*. ὡς, πῶς, ὅπως, etc. in all dialects.

a. Final conjunctions. ὡς and ὅπως are the usual final conjunctions, and of these ὅπως is by far the more frequent, though ὡς is not uncommon, especially in the earlier inscriptions. Early Cretan uses neither, but rather ὅπαι or, once, ἄι (above, 5). ἵνα is rare, except in very late times.

9. -τε, -τα, -κα. *Time when*. ὅτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, Cyp. ὅτε, μέποτε), ὅτα, πότα in Lesbian, ὅκα etc. in West Greek (and presumably Boeotian), e.g. Cret. ὅκα, τόκα, ποκα, Lac. πέποκα, El. τόκα, Delph. ὅκα, -ποκα. (ὅκκα, occurring in Rhodian, Laconian, and literary Doric, is for ὅκα κα.) Even Attic has -τα and -κα in some words, as εἶτα, ἔπειτα (Ion. also ἔπειτε), ἡνίκα.

a. Temporal conjunctions. Besides ὅτε etc. and ἐπεί (above, 2), note the temporal use of Cret. ἄι. ἦ. ὄπε (above, 5, 6). For *so long as, until*, we find

1) ἔως, ἄς (41.4), 2) ἔστε, ἔντε (cf. 135.4), 3) Cret. μέστα (also prep. μέττ' ἔς), Arc. μεστ', Thess. μέσποδι, Hom. μέσφα, all related, but of obscure formation, 4) μέχρι, ἄχρι, with and without οὐ, 5) εἰς ὃ, ἐς ὃ, 6) Boeot. ἐν τάν (cf. 136.1).

Prepositional and Other Adverbs

133. 1. -θεν, -θε, -θα. In adverbs like πρόσθεν, Lesbian has usually -θε (nearly always in inscriptions; in the lyric also -θεν and -θα), while the West Greek dialects show -θα (which is also Attic in ἐνθα etc.), but also -θε, -θεν. Lesb. πρόσθε, ἐνερθε, Dor. (gram.) πρόσθα etc., Heracl. ἔμπροσθα, ἄνωθα, Cret. πρόθθα (85.3), Delph. πρόστα (85.1), but also Meg. πρόσθε, Argol. ἔμπροσθε, Cret. ἐνδοθεν. Cf. also Arc. προσθαγενής.

2. -δε (-ζε), -δα. Arc. -δα is seen in θύρδα (Hesych.) = θύραζε, and probably ἀνὸδ' (no. 16.17) is ἄνωδα. Cf. ἄνωθεν, ἄνωθα.

3. For Delph., Locr. ἐχθός = ἐκτός, see 66. Hence, after the analogy of other adverbs in -ω (132.7 α) and -οι (132.3), Delph., Epid. ἔχθω, Epid. ἔχθοι.

4. From ἐνδον are formed — besides Att.-Ion. ἐνδοθεν (also Cretan), ἐνδοθι, Ion. ἐνδόσσε (Ceos) — Cret., Delph., Meg., Syrac. ἐνδός (after ἐντός), Delph. ἐνδω, Lesb., Epid., Syrac. ἐνδοι, Delph. ἐνδυσ.

5. Beside ἔξω (132.7 α) are formed, after the analogy of other adverbs, Lac. ἔξει, Cret., Syrac. ἔξοι, Dor., Delph. ἔξος (after ἐκτός etc., cf. ἐνδός).

6. -ις, -ιν, -ι. Forms with adverbial -ς or -ν sometimes interchange with each other and with forms without either -ς or -ν, as the numeral adverbs in -κισ, -κιν, -κι. Thus in most dialects -κισ, sometimes -κι, but -κιν in Lac. τετράκιν, ἐπτάκιν, ὀκτάκιν, Cret. ὀθθάκιν = ὀσάκισ. Likewise -ιν in other adverbs of time (cf. Att. πάλιν), as Cret. αὐτιν, Rhcg. αὐθιν (Hdn.) = αὐτις, αὐθις, αὐθι, Cret. αὐταμέριν = αὐθημερόν, El. ὕσταριν = ὕστερον. Here also Thess. αῖν beside Lesb. αῖ (also αῖν Hdn.), Ion. αῖί (also αῖιδασμος, under perpetual lease) = usual αἰές, αἰεί, αἰέν (all from *αἰφί, *αἰφίν, *αἰφές, etc., cf. Cyp., Phoc. αἰφεῖ), while a corresponding form in -ις is to be seen in Cyp. ὕφαίς, forever, a combination like Att.

εἰς ἀεί, containing *ῥ* = *ἐπί* and *ἀίς* from **αἰφίς* (omission of *φ* peculiar, but cf. *παῖς*, 53).

Cf. also Epid. *ἄνευ*, El. *ἄνευ* = *ἄνευ* (Meg. and late lit. *ἄνυς* is formed after *χωρίς*), Dor. *ἔμπᾶν* (Pindar) beside *ἔμπᾶς* = *ἐμπης*, Coan, Rhod., Ther. *ἐξᾶν* = *ἐξῆς*.

134. 1. The conditional conjunction. *εἰ* in Attic-Ionic and Arcadian; *αἰ* in Lesbian, Thessalian, Boeotian (*ῆ*), and all the West Greek dialects; *ἔ* (*ῆ*) in Cyprian.

a. *ῆ* in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional *ῆ* beside *αἰ*, as was once supposed, but rather a temporal *ῆ*, for which see 132.6.

2. *ἄν, κε, κα.* *ἄν* is only Attic-Ionic and Arcadian. In all other dialects the unrelated *κε, κα* is used, — *κε* in Lesbian (also *κεν*), Thessalian, and Cyprian, *κα* in the West Greek dialects and Boeotian.

a. Arcadian once had *κε*, like Cyprian, and a relic of this is to be seen in the *κ* which appears, where there would otherwise be hiatus, between *εἰ* and a following *ἄν*, which had regularly replaced *κε* as a significant element (probably through prehistoric Ionic influence, cf. p. 7). Thus regularly *εἰ κ' ἄν*, or better *εἰκ ἄν*, since *εἰκ* has become a mere by-form of *εἰ* (like *οὔκ* beside *οὐ*), but *εἰ δ' ἄν*. Once, without *ἄν*, *εἰκ ἐπὶ δῶμα πῦρ ἐποίησε*, where some assume a significant *κ'* in place of usual *ἄν*, but best classed with the subjunctive clauses without *ἄν* (174).

b. In Attic-Ionic, *εἰ* combines with *ἄν*, — in Attic to *εἰάν* or *ἄν*, in Ionic to *ῆν*.

c. The substitution of *εἰ* for *αἰ* belongs to the earliest stage of Attic (*κοινή*) influence in the West Greek dialects, but that of *ἄν* for *κα* only to the latest, being rarely found except where the dialect is almost wholly *κοινή*. Hence the hybrid combination *εἰ κα* is the rule in the later inscriptions of most West Greek dialects.

3. *καί.* Arc.-Cypr. *κάς* (also *κά*, for which see 97.2), the relation of which (as of the rare Cypr. *κατ'*) to *καί* is obscure. In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere *καί*. See 275.

4. *δέ.* Thessalian uses *μά*, related to *μέν*, for *δέ*, e.g. *τὸ μὰ ψάφισμα, τὰμ μὲμ ἴαν . . . τὰμ μὰ ἄλλαν* (no. 28.22; *τὰν δὲ ἄλλαν* l. 45 is due to *κοινή* influence).

5. *vv*, identical with *-vv* in Arc.-Cyp. *ὄvv* = *ὄδε* (123), and with Hom. *vvv*, *vv*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cyp. *δυφάνοι vv*, *δόκοι vv*, Boeot. *ἄκουρὺ vv ἔνθω*.

6. *ιδέ*, in form = Hom. *ιδέ*, occurs in Cyprian introducing the conclusion of a condition (*ιδέ παί then indeed*, *ιδέ then* no. 19.12, 25), or a new sentence (*ιδέ and* no. 19.26).

PREPOSITIONS

Peculiarities in Form

135. 1. For apocope of the final vowel, see 95.

2. For assimilation of final consonants, see 96, 97, 99. — *ἐς* = *ἐκ*, 100.

3. For *ὄv* = *ἀνά*, see 6. — *ἰv* = *ἐv*, 10. — *ἀπύ* = *ἀπό*, 22. — *κατύ* = *κατά*, 22. — *ὑπά* = *ὑπό*, formed after the analogy of *κατά* etc., in Elean (*ὑπαδυνγίοις*) and Lesbian (*gram.*).

4. *ἐv*, *εἰς*. The inherited use of *ἐv* with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (El., Locr., Phoc.; but once *ἐς* in an early Delphian inscription, no. 50) together with Boeotian and Thessalian, and in Arcado-Cyprian (*ἰv*). Elsewhere this was replaced by an extended form *ἐv-ς*, whence *εἰς*, *ἐς*. See 78.

Similarly *ἐvτε* = *ἔσ τε* in Locrian, Delphian (*ἡέντε*, 58 c), and the Northwest Greek *κοινή*. But Boeotian, in spite of *ἐv*, has *ἔττε* = *ἔσ τε*.

5. *μετά*, *πεδά*. *πεδά*, unrelated to *μετά* in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (*πέ*, 95), Argolic, Cretan, and Theran. (Most of these dialects show also *μετά*, but at a time when *κοινή* influence is probable.) So also in compounds, as Cret. *πεδέχειν*, Arg. *πεδάγαγον*, *πεδάφοικοι* = *μέτοικοι*, *πεδιόν* = *μετεών*, and proper names, as Boeot. *Πεδάκων*, Argol. *Πεδάκριτος*. The name of the month *Πεδαγεῖτννος* or (by fusion of *Πεδα-* and *Μετα-*) *Πεταγεῖτννος* (or *-ιος*) = Att. *Μεταγεῖτνιών* occurs in Rhodes, Cos,

Calymna, Megara, Sicily, and Magna Graecia, where *πεδά* alone is not attested.

6. *πρός*. There are two independent series of forms, one with and one without the *ρ*, each with variation between final *-ς* and *-τι*. 1) Hom. *προτί* (cf. Skt. *prati*), Cret. *πορτί* (70.1), Att.-Ion., Lesb. *πρός*. Cf. also Pamph. *περτ'*, Lesb. (gram.) *πρές*. 2) *ποτί* (cf. Avest. *praiti*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. *πός*.

a. Although the relation of *πρός*, *πός* to *προτί*, *ποτί* can hardly be the same in origin as that of *δίδωσι* to *δίδωτι* (*προσί*, *ποσί* are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. *πρός*), and indeed is far from clear, yet, barring the appearance of *προτί*, *ποτί* beside *πρός* in Homer, the distribution of the *τ* and *σ* forms is the same. See 61. But note that *πρός* is universal in *πρόσθα* etc. (133.1).

b. Another form, *ποί*, is most frequent in Argolic, where it occurs regularly before dentals, e.g. *ποὶ τὸν θεόν*, *ποιθέμεν*, *ποιτάσσειν* (but *ποτιβλέψας*, *ποτ' αὐτόν*). There are also several examples in Delphian, all before dentals except *ποικεφάλαιον*, and one each in Locrian, Corinthian, Cretan, and Boeotian (*Ποίδικος*, very likely an alien).

Just how this *ποί* arose is uncertain. Of the various suggestions offered, the most plausible is perhaps, since with but few exceptions *ποί* occurs only before dentals, that *ποτί* became *ποί* through loss of *τ* by dissimilation.

7. *σύν*, *ξύν*. *ξύν*, as in Homer, in early Attic, elsewhere *σύν*. But Ion. *ξυνός* from **ξυν-μός*. Cypr. *ὑγγεμος* · *συλλαβή* (Hesych.).

8. Cypr. *ὕ* = *ἐπὶ*, e.g. *ὕ τύχα* = *ἐπὶ τύχη*, *ὕχέρων* = *ἐπιχείρου*. Probably cognate with Skt. *ud*, Engl. *out* (cf. *ὑσ-τερος* = Skt. *ut-taras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

Peculiarities in Meaning and Construction

136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. 1) *ἀπύ*. Arc. *ἀπὺ ταῖ* (sc. *ἀμέραι*), Cypr. *ἀπὺ τὰι ζᾷ*. — 2) *ἐξ*. Arc. *ἐς τοῖ ἔργοι*, Cypr. *ἐξ τὰι ζᾷ*. — 3) *περί*. Arc. *περὶ τοι-νί*, Cypr. *περὶ παιδί*. — 4) *ὑπέρ*. Arc. *ὑπέρ ταῖ τὰς πόλιος ἐλευθερίαι*. — 5) *ὑπό*. Arc. *πάντων τῶν γεγονότων εὐγνωμόνων ὑπὸ*

ταῖ πόλι. — 6) παρὰ. Arc. παρὰ ταῖ ἰδίαι πόλι, *from their own city*. — 7) πεδὰ. πὲ τοῖς φοικιάται[s]. — 8) ἐπὶ. ἐπὶ ἑ[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamphylian; πρό with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. ἀμέραι. Cf. Thess. ὑππρὸ τᾶς, sc. ἀμέρας, *just previously*, no. 28.43, and Boeot. ἐν τάν, sc. ἀμέραν, *until*, no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό. etc. with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (iv).

2. παρὰ *at, with*, with accusative instead of dative. This is found in the Northwest Greek dialects, including Thessalian and Boeotian, and in Megarian and Laconian, e.g. Thess. τοῖ παρ' ἀμμέ πολιτεύματος (no. 28; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἀ σούγγραφος παρ Φιφιάδαν, Delph. παρ-ραμεινάτω δὲ Νικῶ παρὰ Μνασίξενον, El. πεπολιτευκὼρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

3. πρὸς, *by, in the sight of*, with accusative instead of genitive, in Elean. ὁμόσαντες πὸ(τ) τὸν θεὸν τὸν Ὀλύμπιον, — ὅτι δοκέει κα(λ)λιτέρως ἔχῃν πὸ(τ) τὸν θεόν, — φέρρῃν αὐτὸν πὸ(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus*. In a later Elean inscription the same idea is expressed by φευγέτω πὸ(τ) τῷ Διὶ τῷ Ὀλύμπῳ αἵματος, where both the genitive construction and the use of φεύγω instead of the genuine Elean φέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρὸς, *in relation to*, with accusative.

4. El. ἄνευς = ἄνευ, with acc. instead of gen., as ἄνευς βῶλάν.

5. κατὰ, *according to*, with genitive instead of accusative, in Locrian. καθ' ὦν = καθ' ὅ, — κα(τ) τῶνδε = κατὰ τάδε, — κα(τ) τᾶς συνβολᾶς.

6. ἐπί with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g. ἐπὶ Φηκαδάμοε ἐμί, ἐπὶ Ὀκίβαε. In most dialects the name of the deceased appears in the nominative.

7. ἀμφί. In most dialects ἀμφί is obsolete. In the phrase οἱ ἀμφί τινα, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning *about, concerning* (as in Homer), with dative or accusative, e.g. αἱ δὲ κ' ἀνπὶ δόλῳι μῶλιδόντι, *if they contend about a slave*, — ἀνπὶ τὰν δαΐσιν, *about the division*.

8. ἀντί. Besides the usual meanings *instead of, in return for*, which are found everywhere, the following uses are worthy of note. 1) The original local meaning, *before, in front of*, occurs in an Attic and in a Delphian inscription. So frequently Cret. ἀντὶ μαϊτύρων, *in the presence of witnesses*. 2) From the use of ἀντί, *in return for*, with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. τρὶς ὀδελὸς ὀφλὲν ἀντὶ φεκάσταν, *one shall pay a fine of three obols for each (wagon)*. So Delph. ἀντὶ φέτεος (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. ἀντὶ μῆνα κατὰ μῆνα), though generally taken as *in course of the year, in the same year* (cf. Hesych. ἀντετοῦς · τοῦ αὐτοῦ ἔτους. Δάκωνες) and explained otherwise. Coan ἀντὶ νυκτός (no. 101.43), *during the night*, though without distributive force is perhaps of the same origin. Cf. Hesych. ἀνθ' ἡμέρας · δι' ὅλης τῆς ἡμέρας.

9. ἐξ. An extension of the regular use of ἐξ (or ἀπό) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. στεφάνῳι ἀπὸ χιλίων δραχμῶν, *with a crown worth 1000 drachmas*, — Ion. στεφανῶσαι Μαύσσων μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν, *crown Maussolus with a crown worth fifty darics, Artemisia with one worth thirty*, — Att. κριθῶν . . . πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον, *barley purchased at three drachmas a medimnus*, and even more freely Ther. πυρῶν ἐγ

μεδίμνον καὶ κριθῶν ἐγ δύο μεδίμνων, *a medimnus of wheat and two of barley*.

10. Noteworthy combinations are Thess. ὑππρό, *just before*, and Arc. ἐπές from ἐπί and ἐς = ἐξ (cf. ὑπέκ, διέκ, παρέκ), meaning *for and on occasion of*, hence emphatic *just for, in particular for*.

VERBS

Augment and Reduplication

137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (εἶχον or ἦχον, cf. 25), or in the treatment of consonant groups, as Att. εἴληφα, Phoc. εἰλάφει, from *σέσλαφα (76 b), but Ion., Epid. λελάβηκα after λέλαιπα etc. with original initial λ, Arg. φερρέμενα, but Att.-Ion. εἶρηκα after forms like εἴληφα (55 a), Cret., El. ἔγραμμαι = γέγραμμαι, like Ion. ἔκτῃμαι = Att. κέκτῃμαι, ἔγνωκα in all dialects. Note also Cret. ἤγραμμαι, with which compare ἤθελον, ἡβουλόμην.

Active Personal Endings

138. 1. Second singular. The original primary ending *-si* (Skt. *-si*) is preserved in Hom., Syrac. ἐσσί, also in Epid. συντίθῃσι, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic σ being due to the analogy of ἐσσί. But in the East Greek dialects, where 3 sg. τίθητι became τίθῃσι (61.1), τίθῃς etc., with secondary ending, were employed.

Thematic φέρεις etc. in nearly all dialects, but there is some evidence of φέρες, probably due to the secondary ἔφερες, in Cyprian (glosses of Hesych.) and Doric (Theocr. and gram.).

Also -σθα, starting from οἶσθα, ἦσθα, with the original perfect ending -θα, is widely used in literary Lesbian and Doric, as in Homer (τίθησθα, βάλοισθα, etc.).

2. Third singular. The original primary ending *-ti* (Skt. *-ti*) is preserved in West Greek τίθητι, δίδωτι, etc., whence East Greek τίθῃσι, δίδωσι. See 61.1. Thematic φέρει etc. in all dialects.

3. First plural. West Greek *-μες* (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending, — East Greek *-μεν*, originally the secondary ending. See 223 *a*.

4. Third plural, primary. West Greek *-ντι* (Skt. *-nti*), East Greek *-(ν)σι*. Thus, in thematic verbs, West Greek *φέροντι*, Boeot., Thess. *φέρονθι* (139.2), Arc. *φέρονσι*, Lesb. (and Chian) *φέρουσι*, Att.-Ion. *φέρουσι*. See 61.1, 77.3.

So also in *μi*-verbs, West Greek *έντί*, *φαντί*, *τίθεντι*, *δίδουντι*, whence Att.-Ion. *είσί*, *φᾶσί*, Ion. (with the accent of contract forms, see 160) *τιθείσι*, *διδούσι*. But Att. *τιθέᾱσι*, *διδόᾱσι*, etc. represent a later formation, with *-αντι* (*-ᾱσι*) added to the final vowel of the stem, as also in Boeot. perf. *δεδόανθι*. Cf. Boeot. *ἔθεαν* etc., below, 5.

In the perfect the earliest type is that in *-ᾱτι* (*-nti*, Skt. *-ati* in redupl. pres. *dadhāti*), whence also *-ᾱσι*. Thus Phoc. *ίερητεύκατι*, Delph. *καθεστάκατι*, Hom. *πεφύκασι*, Arc. *[φο]φλέασι*. But in most dialects this is replaced by *-αντι*, as Cret. *ἑστάλκαντι*, Att.-Ion. *-ᾱσι*. Late inscriptions of various dialects have also the secondary *-αν*, as Cret. *ἑσταλκαν*.

5. Third plural, secondary. *-ν* (from *-nt*) in *ἔφερον* etc. So also in the *μi*-forms, as *ἔθεν*, *ἔδον*, which are retained in most dialects, as in Homer. Likewise pass. *ἐλύθεν*, *ἐλέγεν* (from *-ηντ*, with regular shortening), but also sometimes *-ην* (with *η* from the other persons), as Hom. *μῖανθην*, Cret., Epir. *διελέγην*, Coreyr. *ἑστεφανώθην*, Delph. *ἁπελύθην*.

But Attic-Ionic has *ἔθεσαν*, *ἔδοσαν*, *ἐλύθησαν*, etc., with *-σαν* taken over from the *σ*-aorist, as also *ἦσαν*, where most dialects have *ἦν* (163.3, 4). Similarly *-ν* is replaced by *-αν* (also mainly after aorist forms like *ἔλυσαν* or *ἦνικαν*) in Boeot. *ἀνέθεαν*, *ἀνέθειαν*, *ἀνέθιαν* (9.2), *παρέϊαν* (*παρῆσαν*), Cyp. *κατέθιαν* (from *κατέθεαν*, cf. 9.3); and in Thessalian by *-εν* (an inherited ending seen in Hom. *ἦεν*, or perhaps from *-αν*, cf. 7, 27), as *ἔδούκαεμ* (*ἔδωκαν*), *ὀνεθείκαεν* (beside *ὀνέθεικαν*), and, with diphthongal *αι* from *αε*, *ἀνεθείκαιν*, *ἐτάξαιν* (cf. *ἔδωκαιν*, probably due to Thessalian influence, in a Delphian inscription), also once even in a thematic form, *ἐνεφανίσσοεν* = *ἐνεφάνιζον*.

a. In the *κοινή* the ending *-σαν* spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g. Boeot. *ἐλάβοσαν*, Delph. *ἔχουσαν*.

6. Third dual, secondary. Att.-Ion. *-την*, elsewhere *-τᾶν*, e.g. Boeot. *ἀνεθέταν*, Epid. *ἀνεθηκάταν*. Similarly 1 sg. mid. Att.-Ion. *-μην*, elsewhere *-μᾶν*.

Middle Personal Endings

139. 1. Third singular. Primary *-ται*, Boeot. *-τη* (26), Thess. *-τει* (27). Arcadian has *-τοι* (perhaps also Cyprian, but not quotable), due to the influence of the secondary *-το* (before its change to *-τυ*), e.g. *γένητοι*, *δέατοι*, *βόλῃτοι*. Cf. also 2 sg. *κείοι* = *κείσαι*, and 3 pl. *-ντοι* is to be assumed, though not quotable.

Secondary *-το*, Cyp. *-τυ* (22).

2. Third plural. Usually *-νται*, *-ντο*. But also *-αται*, *-ατο*, mostly in the perfect and pluperfect after a consonant (e.g. *γεγράφαται*), but also after a vowel in Boeotian (*-αθη*, see below); and so regularly in Ionic in the perfect (e.g. Hom. *βεβλήαται*, later *εἰρέαται*, contracted *εἰρήται*), pluperfect, and optative, and even in unthematic presents and imperfects, e.g. *τιθέαται* and also *δυνέαται*, *κίρνεαται*, to *δύνημι*, *κίρνημι* (with suffix *νᾶ*, weak *να*), after the analogy of *τιθέαται* to *τίθημι*.

Boeotian and Thessalian have *θ* in these endings, doubtless owing to the influence of *-μεθα*, *-σθε*, and from these the *θ* was extended to the third plural active endings. Thus:

Middle. Boeot. *ἀδικίωσθη* (*-νται*), *ἐστροτεύαθη*, *μεμισθώαθη* (*-αται*), *ἐποιείσανθο*, *ἠπεγράψανθο*, etc. Thess. *ἐγένονθο*, *εἴλονθο*, and *ἐφάνγησθην* = *ἐφαιρούνται*, *βέλλουσθην* = *βούλωνται*, with *ει* from *αι* (27) and an added *ν* (perhaps the active secondary ending; cf. the double pluralization in the inv. *-ντων*).

Active. Indicative and subjunctive. Boeot. *ἴωνθι*, *δῶωνθι*, *ἀποδεδῶανθι*, etc. Thess. *κατοικεῖουνθι* (pres. subj., 159).—Imperative. Boeot. *ἔνθω*, *ἀνγραψάνθω*, etc. So also from the Phocian Stiris, near the Boeotian frontier, *θέλωνθι*, *ίστάνθω*, *ίστάνθων*.

Imperative Active and Middle

140. In the third plural the dialects exhibit the following types. Observe the divergence between the active, where 3 *a* and 4 *a* are the usual types, and the middle, where the corresponding 3 *b* and 4 *b* are rare, the usual type being 2 *b*.

1. The same form as the third singular. Rare, and only in the middle. Coreyr. *κρινέσθω*, *ἐπιδανειζέσθω*, Calymn. *ἐπισαμαινέσθω*, Coan *αἰρείσθω*, Thas. *θέσθω*.

2. *a*. -*των*, formed from the third singular by the addition of the secondary ending -*ν*. *ἔστων*, as in Homer, in Ionic only. A corresponding thematic *φερέτων* is unknown.

b. -*σθων*. *φερέσθων* etc., the usual form in most dialects. Lesb. *ἐπιμέλεσθον* (cf. -*ντον*, 5).

3. *a*. -*ντω*, formed after the analogy of 3 pl. indic. -*ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (-*νθω*, 139.2), and the Doric dialects except Cretan.

NOTE. Later Doric inscriptions often show the Att. -*ντων* beside -*ντω*. Conversely the later Delphian inscriptions often have the general Doric -*ντω* beside -*ντων*, which is the form of the earliest Delphian.

b. -(*ν*)*σθω*. Epiot. *φερόσθῳ*, Lac. *ἀνελόσθῳ*, and so probably here (rather than under 1) Heracl. *ἐπελάσθω* (cf. Coan *ἐπελάντω*). For -*οσθω* from -*ονσθω*, see 77.2. But Coreyr. *ἐκλογιζούσθω* comes from -*ονσθω* of later origin and with later treatment of *νσ* (77.3, 78), and it is possible to read *φερόσθῳ* etc., likewise early Att. *-ῶσθων* (4 *b*).

4. *a*. -*ντων*, with double pluralization, a combination of types 2 and 3. *φερόντων*, *τιθέντων*, etc., as in Homer, in Attic-Ionic, Delphian, Elean, Cretan.

b. -(*ν*)*σθων*. Early Att. *ἐπιμελόςθων* etc., El. *τιμῶστων*.

5. -*ντον*, -*σθων*, probably from -*ντων* (4 *a*), -*σθων* (2 *b*) with -*ον* after the analogy of 3 pl. *ἔφερον* etc. This is the regular type in Lesbian, e.g. *φέροντον*, *κάλεντον*, *ἐπιμέλεσθον*, and Pamphylian (e.g. *ῶδν* = *ῶντον*), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. -*τωσαν*, -*θωσαν*, with -*ν* replaced by -*σαν* (cf. 138.5). Att. *ἔστωσαν*, *φερέτωσαν* (more rarely *φερόντωσαν*), *ἐπιμελέσθωσαν*, etc., after about 300 B.C., hence in later inscriptions of various dialects.

Future and Aorist

141. "Doric future" in -*σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἑσσεῖται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Loerian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω*, *κλεψέω*, Cret. *σπευσίω* (*ι* from *ε*, 9), *πραξίομεν*, *βοαθισίοντι*, *τεισῆται*, *πραξῆται*, Epid. *βλαψείσθαι*, Coan, Chid. *ποιησεῖται*, Rhod. *ἀποδωσεῦντι*, Ther. *θησέοντι*, *πραξοῦντι* (with Att. *ου*, as often in the Doric *κοινή*, see 278).

Heracleian has *ἑσσηται*, *ἐργαξῆται*, etc. (the active forms are ambiguous, but probably to be accented *ποιησεῖ* etc.), but in the third plural *ἀπάξοντι*, *ἔσσουνται*, apparently of the ordinary type, since from the -*σεω* type we should expect -*σίοντι* (cf. *ἀνανγελίοντι*). In all other Doric dialects, however, forms of the ordinary type are late, and clearly due to *κοινή* influence.

142. *ξ* in the future and aorist of verbs in -*ζω*. The extension of *ξ*, which is regular in the case of guttural stems, to other verbs in -*ζω*, which regularly have *σσ*, *σ* (*δικάσω*, *ἐδίκασα*), is seen in some isolated examples even in Homer (*πολεμίζομεν*, as, conversely, *ἥρπασε* beside *ἥρπαξε*) and Hesiod (*φημίζωσι*). But as a general phenomenon it is characteristic of the West Greek dialects, where it is almost universal except in Argolic, together with Boeotian (in part), Thessalian, and Arcadian. Thus, from the countless examples, Cret. *δικάκει*, Rhod. *διωρίζαντο*, Coan *ἐργάσασθαι*, Ther. *δείπνιξεν*, Meg. *ἐτερμόνιζαν*, Coreyr. *ἀπολογίζασθαι*, Heracl. *ἐτέρμαξαν* (*ξ* in forms of 12 verbs, but also *κατεσώισαμες*, probably influenced by *ἔσωσα* from *σώω*), El. *ποταρμόζαιτο*, (Loer. *ψάφιξις*, see below, *α*), Delph. *ἀγωνίζατο*, Thess. *ψαφίζασθαι*, Arc. *παρετάξωνσι*.

But in Argolic the ξ formation is avoided when a guttural preceded, e.g. Arg. ἐδίκασσαν, ἐργάσαντο, Epid. ἐργάσασθαι, ἀνσχίσσαι, beside ἀγωνίζασθαι, προσεφάνιξε.

Boeotian has, from different localities, both ξ and ττ (= Att. σ, 82), e.g. ἐκομιζάμεθα, ἐπεσκεύαξε, ἐμέριξε, ἰαρείάξασα, and κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη.

a. A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. ποτικλαίγω = προσκλείω, Argol., Mess. κλαίξ (as in Theocr.), κλακτός, Lac. κέλῃξ = κέλῃς, lit. Dor. ὄρνιξ, gen. ὄρνιχος = ὄρνις, ὄρνιθος, Cret. ψάφιγμα (also ψάφιμμα) = ψήφισμα, Lesb. ψάφιγγι = ψήφιδι, and especially the frequent abstracts in -ξις = -σις, as Aetol. ψάφιξις, Loer. ψάφιξις (89.1), Coreyr. χέριξις, Cret. χρημάτιξις.

143. σσ in the future and aorist of verb-stems ending in a short vowel. The Homeric extension of σσ from ἐτέλεσ-σα to ἐκάλε-σσα is an Aeolic characteristic. Lesb. [καλε]σσάτωσαν, ὁμόσσαντες, Boeot. σουνκαλέσσαντες. Other dialects may have σσ from stems ending in σ or a dental, as ἐτέλεσσα or ἐδίκασσα (Boeot. ττ), ἔδασσάμην (Cret. ττ), later with one σ (82, 83), but always ἐκάλεσα, ὤμοσα.

144. Aorist in -α. εἶπα and ἤνεγκα, ἤνεια, or ἤνικα in various dialects. Arc. part. ἀπυδόας = ἀποδούς, Lesb. ἔχενα, elsewhere ἔχεα (e.g. Ion. συγχέαι, no. 2). In late times this type is extended to many other verbs, e.g. ἦλθα, γενάμενος.

a. ἤνεια or ἤνικα, not ἤνεγκα, is the form of most dialects except Attic, e.g. Ion. ἤνεια (Hom., Hdt.), ἐνεικάντων (Chios), also ἔξενιχθῆι (Ceos); Lesb., Delph., Argol., Calymm. ἤνικα, Boeot. ἐνενιχθείι (ι probably original, not = ει) and 3 pl. εἰνέαν, the latter showing a fusion of ἤνικαν with the usual aorist forms in -σαν.

145. Future passive with active endings. Rhod. ἐπιμεληθησεῦντι, ἀποσταλησεῖ, Ther. συναχθησοῦντι, Cret. ἀναγραφησεῖ], and φανησεῖν, δειχθησοῦντι in Archimedes. Although the inscriptional examples are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic.

Perfect

146. 1. κ -perfect. This is usual for vowel stems in all dialects. But there are some few forms without κ , outside the indicative singular, like Hom. *βεβᾶσι* beside *βέβηκας*, *κεκμηῶς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδῶσθι*, *καταβεβᾶων*, *δεδώωση* = *δεδωκυῖαι*, *φεφυκονομειόντων* = *ῥκονομηκότων*, *πεπιτευνόντεσσι*, *πεποιόντεσσι*, Arc. [*φο*] *φλέασι*, [*φο*] *φλέοι* (but part. *φοφλῆκόσι*).

The gradual extension of the κ -type to other than original vowel stems is by no means confined to Attic (cf. e.g. Arc. *ἐφθορκῶς*, Att. *ἔφθαρκα* but also *ἔφθορα*), and some verbs which usually have the strong perfect show dialectic forms with a vowel stem and κ . So *ἀνδάνω*, *λαμβάνω*, with usual *ἔαδα*, *εἴληφα* (*εἴλᾱφα*), but Loer. *φεφαδεκότα*, Ion., Epid. *λέλάβηκα* (also in Archim.), formed from the vowel stem which is present in many verbs in *-ανω* (cf. *τετύχηκα*, *μεμάθηκα*, etc.). Usual *ἐλήλυθα*, but *ἦλθηκα* in Boeot. *διεσείλθεικε* (part. *ἀπειλθείοντες* without κ , see above).

2. Aspirated perfect. Examples occur in various dialects. Even in the case of the κ -perfect, where it is unknown in Attic-Ionic, the aspirate is seen in Arg. *δέδωχ[ε]*. Cf. *έκεκρατερίχημες* in Sophron.

3. In Heracleian occur 3 pl. indic. *γεγράψαται*, with σ probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ῖσασι* after the analogy of 3 pl. pluperf. *ῖσαν* from **ῖδ-σαν*, whence also Dor. *ῖσαμι*), and 3 pl. subj. *μεμισθῶσονται* (to an indic. **μεμισθώσεται*? Or formed to the fut. perf. *μεμισθώσομαι*!).

4. Dialectic variations in the grade of the root (49) are not infrequent, e.g. Cret. *ἀμπεληλεύθεν* = Att. *ἀμφεληλυθέναι* (Hom. *εἰλήλουθα*), Heracl. *ἐρρηγεῖα* = Att. *ἐρρωγυῖα*, Dor. etc. *ἔωκα* = Att. *εἵκα* from *ῖημι* (cf. *ἔρρωγα* from *ῥήγνυμι*), also, in the middle, Heracl. *ἀνθεῶσθαι*, Arc. *ἀφεῶσθω* (so *ἀνέωνται* Ildt., *ἀφέωνται* N.T.).

5. For the reduplication, see 137; for the third plural ending, see 138.4.

147. Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:

1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g. Theocr. *δεδοίκω, πεπόνθεις, πεφύκει*, Epich. *γεγάθει*, Archim. *τετμάκει*, and occur in some inscriptions of Cnidus and Carpathus, e.g. *τετιμάκει, γεγόνει, έστάκει*, and occasionally elsewhere, as Phoc. *είλάφει*.

2. Infinitive. Forms in *-ειν* (*-εν, -ην*) instead of *-εναι* (*-εμεν* etc.) are found in Lesbian and in some West Greek dialects, e.g. Lesb. *τεθνάκην, τεθεωρήκην*, Delph. *άποτετείκειν*, Cret. *άμπελληλεύθεν*, Calymn., Nisyr. *δεδώκεν*, Rhod. *γεγόνειν*, Epid. *λελαβήκειν*. So Pindar *κεχλάδειν*, Theocr. *δεδύκειν*.

Cf. also Heracl. *πεφυτευκῆμεν* etc. from *-ε-εμεν* instead of simply *-εμεν*.

3. Participle. The thematic inflection is regular in the Aeolic dialects, e.g. Lesb. *κατεληλύθοντος, κατεστακόντων*, Thess. *πεφειράκοντες, έπεστάκοντα*, Boeot. *φεφυκονομειόντων, δεδώση* (146.1). Cf. Hom. *κεκλήγοντες*.

a. There are some feminine forms in *-ουσα* in later Delphian (e.g. *δεδωκούσας*), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Hom. *έσταῶσα*, Att. *έστῶσα*.

148. The participle in its regular (unthematic) form usually has the feminine in *-νία*. But forms in *-εία* are found in late Attic and elsewhere, e.g. Heracl. *έρρηγεία*, Ther. *έστακεία*.

Subjunctive

149. The subjunctive of thematic forms. The mood-sign is everywhere *η/ω*, as in Attic. But the third singular sometimes ends in *-η*, not *-ηι*. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. *λέγῃ, ἔχῃ*, Cyp. *λύσῃ, ἔξορύξῃ* (also 2 sg. *φείσῃς*). Lesbian has earlier *-ηι*, but from the last quarter of the fourth century on nearly always *-η*, e.g. *ἐξέλθῃ* etc. in no. 21 (first half fourth century), but *ἐμμένῃ* etc. in no. 22 (324 B.C.). Cf. also El. *ἐκπέμπᾱ* (*ā = η*, 15), Epid. *πέτῃ*, Coan *λάθῃ*.

a. It is the prevailing view that these forms are not equivalent to the Attic, but represent the more original formation, in which the endings were added directly to the *η* (*ἔχῃ-ς, ἔχῃ-(τ)*), without the *ι*, which is due to

the analogy of the indicative forms in *-eis*, *-ei*. But this is far from certain, as it is quite possible to view the *-η* as coming from *-ηι*. Even in the case of the Arc.-Cypr. forms there is nothing decisive against this, and it is distinctly more probable that the later Lesbian *-η* comes from the earlier *-ηι* (in spite of the fact that in no. 22 the *ι* is still written in the datives). See 38.

150. The subjunctive of the *σ*-aorist. As in the case of other unthematic formations (cf. Hom. *ἴομεν* to *ἴμεν*), this was originally a short-vowel subjunctive in *ε/ο*, and only later came to follow the more common long-vowel type in *η/ω*. Aside from Hom. *βήσομεν* etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. *ποιήσῃ, κατάξῃ, ἐκκόψῃ* (no. 3, Teos), *ἀποκρύψῃ, ἐπάρεῖ, ἐξομόσῃ* (likewise, from the *α*-aorist, *κατεῖπεῖ*) beside *μεθέλῃ* etc., further *κατακτείνῳσιν* (i.e. *-ουσι*, not *-ωσι*), Chian *πρήξουσιν* (with Lesb. *οισ* from *ονσ*, 77.3). Lesb. (with extension to the thematic aorist) *τέκοισι*. Cret. *δείκῃ, ἀδικήσῃ* beside *ἀπέλθῃ* etc. (hence the forms of the Law-Code are to be transcribed *-ει* not *-ῃ*), *ἐκσαννήσεται* beside *ἐπιδίδηται, ὁμόσονται* beside *λάχωντι*, etc. Cf. also Coan *ὑποκύνῃ*, Astyp. *δόξῃ*.

151. The subjunctive of unthematic vowel stems. There are two distinct types.

1. The endings are added directly to the long vowel of the stem. With very few exceptions, this type is found only in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g. Cret. *δύνᾱμαι, νύνᾱται, νύνᾱντι*, beside indic. *δύνᾱμαι*, Arc. *ἐπισυνίσταται* beside indic. *ἴσταται, δέατοι* (cf. Hom. *δέατο*), but also, when the indicative also has *ā*, Cret. *πέπᾱται*, Ther. *πέπᾱται*. Further, in the active, Mess. *τίθηντι* beside indic. *τίθεντι* (hence also, beside *ἐντί*, Mess. *ῆνται = ὄσι*, Delph. *ῆται = ῆ*), *γράφηντι* beside indic. *ἔγραφεν*, etc., but also Calymn. *ἐ[γ]ρύαι* to indic. Epid. *ἐξερρύᾱ*.

After the relation of *ἴσταται* to *ἴσταται* there arose also an aor. subj. *σᾱ* beside indic. *σᾶ*, e.g. Cret. *παρθύσᾱται*, Arc. *βωλεύσᾱνται*, likewise in Elean, with loss of *σ* (59.3), *φυγαδεύᾱντι* (no. 60), *ποιήᾱται* (no. 61).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign ϵ , this being generally replaced by the more usual ω (cf. 150). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (43). Hom. $\thetaήομεν$ ($\thetaείομεν$), $\thetaήης$, $δώομεν$, $δώη$, Boeot. $\kappaαθιστάει$, $ἀποδώνει$, Delph. $δώνη$, $\alpha\upsilon\tau\iota\pi\rho\iota\acute{\alpha}\eta\tau\alpha\iota$, Heracl. $\phi\acute{\alpha}\nu\tau\iota$ (from $*\phi\acute{\alpha}\omega\upsilon\tau\iota$), Thess. $\delta\upsilon\nu\acute{\alpha}\epsilon\tau\alpha\iota$, but with shortening Ion. $\thetaέωμεν$, Att. $\thetaῶμεν$, Cret. $\acute{\epsilon}\nu\theta\acute{\iota}\omega\mu\epsilon\nu$ (ι from ϵ), etc. Similarly in the aorist passive, Hom. $\deltaαμής$, $\mu\iotaγής$, Boeot. $\kappaουρωθείει$, $\acute{\epsilon}\pi\iota\mu\epsilon\lambda\epsilon\iota\theta\epsilon\iota\epsilon\iota$, $\kappaατασκευασθείει$, $\acute{\epsilon}\nu\epsilon\nu\iota\chi\theta\epsilon\iota\epsilon\iota$, Arc. $\kappaακρ\iota\theta\acute{\epsilon}\acute{\epsilon}$, but with shortening Ion. $\lambdaυθέωμεν$, Att. $\lambdaυθῶμεν$, Cret. $\pi\epsilon\iota\theta\theta\acute{\iota}\omega\nu\tau\iota$ (cf. $\acute{\epsilon}\nu\theta\acute{\iota}\omega\mu\epsilon\nu$), Heracl. $\acute{\epsilon}\gamma\gamma\eta\lambda\eta\theta\acute{\iota}\omega\nu\tau\iota$, Rhod. $\acute{\epsilon}\rho\gammaασ\theta\acute{\epsilon}\omega\nu\tau\iota$, etc.

Optative

152. 1. Thematic. Late Delph. 3 pl. $\theta\acute{\epsilon}\lambdaο\iota\nu$, $\piαρέχο\iota\nu$, etc., with $-\epsilon\nu$ replaced by $-ν$ after the analogy of $\acute{\epsilon}\phi\epsilon\rhoο\nu$ etc.

2. Unthematic. The extension of $\iota\eta$ to the plural, as often in Ionic and late Attic, is seen in late Delph. $\alpha\piοδιδοίησαν$, doubtless due to $\kappaοινή$ influence.

3. Unthematic type in contract verbs. See 157 b.

4. σ -aorist. The so-called Aeolic type in $-\epsilon\iota\alpha\varsigma$, $-\epsilon\iota\epsilon$, $-\epsilon\iota\alpha\nu$, common in Attic-Ionic, is seen in El. $\kappaα\tau\iotaα\rho\alpha\upsilon\sigma\epsilon\iota\epsilon$, later $\acute{\alpha}\delta\epsilon\alpha\lambda\tau\acute{\omega}\eta\alpha\iota\epsilon$ with α from the indicative (as in the usual $-αι$). But most dialects have $\alpha\iota$ throughout, as Cret. $\nu\acute{\kappa}\acute{\alpha}\sigma\alpha\iota$, Locr. $\sigma\upsilon\lambda\acute{\alpha}\sigma\alpha\iota$, Arc. $\phi\theta\acute{\epsilon}\rho\alpha\iota$, etc.

Infinitive

153. The infinitive of thematic forms. Att. $\phi\acute{\epsilon}\rho\epsilon\iota\nu$.

1. $-\epsilon\iota\nu$ or $-\eta\nu$, according as the dialect has $\epsilon\iota$ or η from $\epsilon + \epsilon$ (25). So Att.-Ion., Thess. (Thessaliotis), Locr., Corinth., Rhod. $-\epsilon\iota\nu$, but Lesb., El., Lac. $-\eta\nu$.

2. $-\epsilon\nu$. So in Arcadian (but $-\eta\nu$ at Lykosura, near Elis), Cyprian (or $-\epsilon\nu$?), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Coan, etc.).

3. Some of these dialects have *-εν* even from verbs in *-εω*, e.g. Cret. *κοσμέν, ἐνφοικέν* (but also *καλῆν, μολῆν*; both types at Gortyna), Ther. *διοικέν*, Coan *δειπνέν*, Calymn. *μαρτυρέν*, Arg. *πωλέν*.

154. The infinitive of unthematic forms. Att. *εἶναι*.

1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *εἶναι, δοῦναι*, Cyp. *δοφέναι* (probably *-φεναι*, like *-μεναι*), *κυμερέναι*, Arc. *ῆναι*.

2. *-μεναι*. So in Lesbian, as in Homer, e.g. *ἔμμεναι, θέμεναι, δόμεναι*.

3. *-μεν*. *δόμεν* etc. in Thessalian, Boeotian, and nearly all the West Greek dialects.

4. *-μην*. Cret. *ῆμην* etc. (but also *ῆμεν*; both types at Gortyna).

5. *-μειν*. *δόμειν* etc. (probably formed from *-μεν* after the analogy of *-ειν*) in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum, in Sicily; also at Rhegium no. 100).

155. Interchange of thematic and unthematic types of infinitive.

1. *-μεν* is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. *εἰπέμεν*, and *εἰπέμεναι*), e.g. Boeot. *φερέμεν*, Thess. *ὑπαρχέμεν*. Cf. also Cret. *προφειπέμεν* in an early inscription of Lyttus.

2. The aorist passive infinitive, which is regularly unthematic (Att. *γραφῆναι*, Dor. *γραφῆμεν*), follows the thematic type in Lesbian and Arcadian, e.g. Lesb. *ἐπιμελήθην, ὀντέθην*, etc., Arc. *θύσθεν* or *θύσθεν* (i.e. *-ην* with *ν* added to the aor. pass. stem, or *-εν* with complete assimilation to *ὑπάρχεν* etc.).

3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (157), ends in *-ν*, not *-μεναι*, e.g. *δίδων, κέρναν, ὄμνυν, κάλην, στεφάνων, κατείρων (καθιεροῦν)*. Once also aor. infin. *πρόσταν* (but usually *-μεναι*, as *θέμεναι, δόμεναι*).

4. For the thematic forms of the perfect infinitive in various dialects see 147.2.

5. For Euboean *τιθεῖν* etc., and even *εἶν* beside *εἶναι*, see 160.

156. The infinitives in *-σαι* and *-σθαι*. Thessalian (Larissa) has *ὀνγράψειν*, *δεδώσθαι*, *ἔσσεσθαι*, *πεπείσθαι*, *ἐλέσθαι*, etc., with *-ει* from *-αι* (27), and *ν* added after the analogy of other infinitives. Boeot. *-σθη*, *-στη* with *η* from *αι* (26). For *στ = σθ*, see 85.1.

Unthematic Inflection of Contract Verbs

157. The *μ*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κάλημι* (Sappho), *κάλεντον*, *κατάγρεντον*, *εὐεργέντεσσι*, [ὁ] *μονόντες*, *στοίχεις* (78), Thess. *ἐφάνγρενθαι* = *ἐφαιροῦνται*, *εὐεργετές* (78), *στραταγέντος* (but *ἠυλῶρέοντος* in no. 33, and so perhaps always in Thessaliotis), Arc. *ποιένσι*, *ποέντω*, *ἀδικέντα*, *κνένσαν*, *ἱεροθυτές* (78), *ζαμιόντω*, *καταφρονῆναι*, Cyp. *κνμερῆναι*. *τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μ*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στραταγίοντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικίντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόηται*, *διασάφηται*, like Att. *δίζηται*, in contrast to Thess. *ἐφάνγρενθαι*), but is otherwise retained throughout, e.g. Lesb. *αἴτηται*, *κάλησθαι*, *ἐπιμελήσθω*, *ζαμιώσθω*, *πούήμενος*, *προαγρημένω*, Thess. *ἀπελευθερούσθαι*, *δισαφειμένα*, Arc. *ἀδικήμενος*, *ζαμιώσθω* (no. 18.28, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην*, *βλήτο*, *βλήμενος*, *δίζημι*, etc. rather than that of *τίθημι*, *τίθεμεν*, *τιθέμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. [*προστί*] *θησ[θον]*, *δίδωσθαι*, like Hom. *τιθήμεναι*, *τιθήμενος*.

b. The more limited extension of the *μ*-inflection to the optative of contract verbs, as in Att. *φιλοῖην*, *μισθοῖην*, etc., is occasionally found elsewhere. Ion. *ἀνωθεοῖη* beside *ποιοῖ*, El. *σνλαῖε*, *δαμοσιωῖ* (= *-οιη*) beside *δοκέοι*, *ποιέοι*, *ἐνπῶι*. Cf. also the infinitives El. *δαμοσιῶμεν*, Cret. *ζαμιῶμεν*.

Middle Participle in *-ειμενος*

158. The middle participle in *-ειμενος* (or *-ημενος*) from verbs in *-εω*, as if from *-ε-εμενος* instead of *-ε-ομενος*, is characteristic of the

Northwest Greek dialects and Boeotian, e.g. Locr. *ἐνκαλείμενος*, Delph. *καλείμενος*, *ποιείμενος*, etc., Boeot. *δείμενος*, El. *κα(δ)δαλέμενος*. This is due to the analogy of forms which regularly had *ει* (or *η*) from *ε-ε*, as the infinitive *καλείσθαι*. Cf. Phoc. *ποιεῖνται* = *ποιοῦνται*, formed after *ποιεῖσθε*.

α. Lesb. *καλήμενος*, Arc. *ἀδικήμενος*, etc. do not belong here, but among the other *μ*-forms of these dialects. See 157 *α*.

Type φιλήω, στεφανώω

159. Forms in *-ηω*, *-ωω*, with the long-vowel stem of the other tenses extended to the present, are found in various dialects, e.g. Lesb. *ἀδικήει*, Thess. *κατοικεῖουνθι* (3 pl. subj.), Delph. *στεφανώέτω*, *δουλώη*, Phoc. *κλαρώειν*, Boeot. *δαμιώμεν*, *δαμιώοντες* (only in late inscriptions of Orchomenus, and probably due to Aetolian influence). Ther., Rhod., etc. *στεφανώη*, Calymn. *ἀξιῶη* may be from *-ωει*, and so belong here, but contraction from *-οει* is also possible (cf. 25 *α*).

Transfer of *μ*-Verbs to the Type of Contract Verbs

160. The transfer of certain forms of *μ*-verbs to the inflection of contract verbs is found in various dialects, as Att. *ἐτίθει*, *ἐδίδου*, Delph. *ἀποκαθιστάοντες*, *διδέουσα*, but is most wide-spread in Ionic. With *τιθεῖ* etc. in Homer and Herodotus, compare *διδοῖ* (Miletus) and the Euboean infinitives *τιθεῖν*, *διδοῦν*, *καθιστᾶν*, and even *εἶν* beside *εἶναι*.

Some Other Interchanges in the Present System

161. 1. Verbs in *-εω* form their present in *-ειω* in Elean, as *φυγαδείην* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *α* after *ρ*, 12 *α*) *κατιαραίων* = *καθιερεύων*, beside aor. *κατιαραύσειε*, and *λατραι[όμενον]*, *λατρεῖόμενον* = *λατρυνόμενον*. So also *μαστέiei* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-εφιω*, the usual *-εω* being due to the influence of the other tenses.

2. Verbs in *-αω* show forms in *-εω* in various dialects, but, with few exceptions, only where the *ε* is followed by an *ο*-vowel, e.g.,

aside from literary examples (as Hom. *μενοίνεον*, Alem. *ὀρέων*, Theocr. *ὀρεῦσα*), Delph. *συλῆοι*, *συλέοντες* (but *συλήτω*), *ἐπιτιμέοντες*, *θωεόντων* (Att. *θῶαν*, Locr. *θωιέστω*), Aetol. *νικεόντοις*, Rhod. *τιμούντες* and also *τιμῆιν* (Agrig.), El. *ἐνῆβέοι*, Cret. (with *ι* from *ε*, 9.4) *ἐβίδων*, *ἐπαριόμενον*, *μοικίῳν* (*μοιχάω*). According to some this rests upon an actual phonetic change of *αο* to *εο*, the *αο* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *αε* forms. But we may have to do simply with a transfer to the *-εω* type, which was mainly favored where it offered uncontracted forms (in most dialects *εο* was uncontracted until late, but *εε* contracted; in all forms like Rhod. *τιμούντες* the *ου* is an Attic substitution for *εο*).

a. Conversely Delph. *χρηάομαι* for usual *χρηέομαι* seen in Meg. *χρηείσθω*, El. *χρεῖσθαι*, Boeot. *χρειῖσθαι*, Att., Ion., Heracl. *χρήσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρήθθαι*, Lac., Locr. *χρήσται*, Ion. *χρώμενος*, Rhod. *χρεύμενος*, Delph. *χρείμενος* (158).

162. Among other, more individual, cases of variation in the present stem, may be mentioned:

1. *-ιζω* = *-οω*, especially in West Greek. Boeot., Phoc. *δουλίζω* (Delph. *δουλώω* intrans. = Att. *δουλεύω*), Delph., Thess. *ἀπελευθερίζω*, Delph., Rhod., Mess., Cret. *ὀρκίζω* (but also Ionic and Attic sometimes), Dor. *στεφανίζω* (*ἐστεφάνιξα* Ar. Eq. 1225).

2. *-αω* = *-οω*. Lesb. *ἄξιάω* (*ἄξιάσει*), Thess., Dor. *κοινάω*, Phoc. *σκανῆν* (also Att. *σκηνᾶν*) = *σκηνοῦν*, Heracl. *ἀράω* (*ἀράσσοντι*) = *ἀρώω*. Cf. Cret. *ἄρατρον* = *ἄροτρον*.

3. *-οω*. Delph., Arg., Meg., Cret., Ther., Sicil. *σκενόω* = *σκευάζω*, Boeot. *πιθόω* = *πείθω*, Heracl. *πριόω* (subj. *πριῶι* from **πριῶι*, 159) = *πρίω*.

4. *γέλαμι* = *γελάω*, in Epid. *διεγέλα*, *καταγελάμενος*. *ἔλαμι* = *ελάυνω*, in Coan *ελάντω*, Arg. *ποτελάτῳ*, Heracl. *ἐπελάσθω* (140.3 b). Locr. *ἀπελάδονται*, though it could be from *ελάω*, probably belongs here.

5. Boeot., Thess. *γίννμαι* = *γίνομαι*, with transfer to the *νν*-class.

6. Aetol., Lac., Cret. *ἀγνέω* = *ἄγω*, but mostly in the perfect, as Aetol. *ἀγνηκώς* etc. beside other tenses from *ἄγω*.

7. For Att. ζῶ, ζῆς from *ζήω etc., most dialects have ζώω (Boeot., Cret. δῶω) as in Homer. These are from inherited by-forms of the root.

8. Cret. λαγαίω, *release* (cf. λήγω, λαγα-ρός), aor. λαγάσαι, like Hom. κεραίω (also Delph.), aor. κερά(σ)σαι (cf. 143), but also λαγάζω, aor. λαγάσσαι (cf. ἀπολάγαξις, like χρημάτιξις, 142 a).

9. To πεύθομαι, ὠνέομαι, ἐλεύσομαι Cretan has the active forms πεύθω, *inform*, ὠνέω (ὀνέν, ὠνίοι), *sell*, ἐπελευσεῖ, *will bring* (cf. Hesych. ἐλευσίω · οἶσω), aor. ἐπελεύσαι, ἐπέλευσαν, etc.

10. Cret. δίομαι = διώκω, as sometimes in Homer.

11. Cypr. δυφάνω, δῶκω = δίδωμι.

12. Arc. τείω = τίνω, formed to τείσω, ἔτεια (cf. σείω, σείσω, etc.).

The Verb to be

163. 1. First singular present indicative. *ἐσμί, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἡμί. See 76.

2. Third plural present indicative. *έντί (cf. Skt. *santi*, Osc.-Umb. *sent*), whence, with substitution of ε̑ after the analogy of the other forms, West Greek έντί, Att.-Ion. εἰσί. See 61.1, 77.3.

3. Third singular imperfect. ἦς (from *ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Aeacn., Corcyr., Delph., Epid., lit. Doric), Boeotian (παρεῖς), Arcadian, and Cyprian, and is probably the form in all dialects (for Loer. $\hat{\epsilon}\nu$, see no. 55.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from *ἦσεν, cf. Skt. *āsan*).

4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. παρεῖαν, Att.-Ion. ἦσαν, see 138.5.

5. Third singular imperative. ἔστω in most dialects. But late ἦτω, with ἦ of ἦν etc. after the analogy of e.g. στήτω to ἔστην. El. ἦστω, also with analogical η but with retention of σ.

6. Third plural imperative. Arg. ἔντω, Boeot. ἔνθω (139.2), Cret. ἔντων, formed from 3 pl. indic. έντί. Also thematic εόντω, εόντων, e.g. in Delphian. Ion. ἔστων, Attic ὄντων and late ἔστωσαν.

7. Present infinitive. The difference in the form of the ending (154) and also in the development of σ + nasal (76) explains the great variety of forms, Attic-Ionic $\epsilonῖναι$ (also Eub. $\epsilonῖν$, 160), Arc. $\etaῖναι$, Lesb. $\epsilonῖμεναι$, Thess. $\epsilonῖμεν$, West Greek and Boeotian $\epsilonῖμεν$ or $\etaῖμεν$ (25), Rhod. $\epsilonῖμειν$, Cret. $\etaῖμην$.

8. Present participle. $\epsilonῶν$ in most dialects, Att. $\omegaῶν$. But there are also unthematic forms, as Heracl. $\epsilonῦτες$ (also quoted from Alcman; from $*\epsilonῦτες$ with ϵ as in $\epsilonντί$, above, 2), fem. Lesb., Epid. $\epsilonσσα$ (also in some Doric writers; cf. $\epsilonσσία = οὐσία$ Plato Crat. 401c), Arc., Arg., Mess. $\epsilonασσα$, Cret. $\iotaαττα$, $\iotaαθθα$ (all from $*\acute{\alpha}\tau\iota\alpha =$ Skt. $satī$, with the substitution or prefixing of ϵ after the analogy of the other forms).

a. This unthematic feminine formation in $-αττα$ (from $-nt-ι\eta$) is seen also in some forms quoted by Hesychius, namely $\epsilonκασσα$ ($\acute{\alpha}\epsilonκασσα$), Cret. $\phi\acute{\epsilon}\kappaαθθα$ ($\gamma\acute{\epsilon}\kappaαθθα$) = $\acute{\epsilon}\kappa\acute{\omicron}\upsilon\sigmaα$, $\iotaασσα$ ($\epsilon\acute{\Pi}\acute{\iota}\alphaσσα$) = $\iota\acute{\omicron}\upsilon\sigmaα$.

9. Middle forms, as imperf. $\etaῖμην$ etc., are late. Cf. 3 sg. subj. $\etaῖται$ at Delphi, 3 pl. subj. $\etaῖνται$ at Andania.

10. In a Cretan inscription of Dreros (no. 113) we find $\tauέλομαι = \epsilonσομαι$, $\sigmaυντέλεσθαι = \sigmaυνέσεσθαι$.

WORD-FORMATION

On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

164. 1. *-ηιος*¹ = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηφιος*, cf. Boeot. *Καρυκεῖφιδ*), which is retained in various dialects, e.g. Ion. *ἱερήιον*, Delph. *ἱερήιον*, Lesb. *ἱρήιον*, Ion., Cret. *οἰκήιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήιος*, Ion. *βασιλῆιος*, *φοινικῆια*, Delph. *παιδῆια*. On the accentuation of these forms, see **37.2**.

2. Adjectives of the type *χαρίεις* are from *-φεντ-* (Skt. *-vant-*). The feminine was originally *-φατῖα* (like Skt. *-vatī*, from the weak stem *-ῡnt-*; cf. *ἑσσοα* **163.8**), whence, with substitution of *ε* for *α* from the analogy of the forms in *-φεντ-*, arose *φettiα*, this yielding *-(φ)εσσα* or *-(φ)εττα* (**81**). Cf. Boeot. *χαρίετταν*, Coreyr. *στονόφε(σ)σαν*, Pamph. *τιμάφε(σ)σα*. The genuine Attic forms have *πτ*, as *μελιτοῦττα* (Ar.), *Μυρρινοῦττα* (inser.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-όεις*, for which see also **44.4**.

a. A relic of the weak stem *-φατ-* is seen in a few derivatives, as *Φλιάσιοι* (cf. *Φλιοῦς*) or *Ἀναγυράσιοι* (cf. *Ἀναγυροῦς*), from *-ο(φ)άτιοι* (with hyperacresis of *ο*), in contrast to the usual *-όντιοι*, *-ούντιοι*, or *-ούσιοι*, from *-ορέντιοι*.

3. *-τις -σις*. See **61.3**. For *-ξίς* see **142 a**. We find *-σσις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Troez. *έρμάσσιος*, Boeot. *ἀγόρασσιν*, in which the first *σ* is due to the influence of forms like *στεγαστός*, *στέγασμα*.

¹ For convenience the form of the nominative is cited, rather than that of the stem.

4. *-σμος, -σμα*. In most words *σ* has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. ὀδμή = Att. ὀσμή. So for Att. θεσμός, θέσμιος, we find Dor. τεθμός, τέθμιος (Pindar; τεθμός also Delph., τέθμιον Boeot.), and Lac., Epid. θεθμός, Locr., El. θέθμιον (65). After the analogy of forms in *-σμα*, especially ψήφισμα, νόμισμα, arose Arg. γράσσμα = γράμμα. For Cret. ψάφιγμα, ψάφιμμα, see 142 a.

5. *-τηρ = -της (-τᾱς)*. As a productive suffix of nouns of agency the older *-τηρ* has been very largely displaced by *-της (-τᾱς)*, but most fully in Attic prose. As forms with *-τηρ* = usual *-της (-τᾱς)* are not infrequent in poetry, e.g. Hom. ἐθελοντήρ, Hes. ἀλλητήρ, so they occur also sometimes in the dialects, e.g. Locr., Pamph. δικαστήρ (but in most dialects δικαστᾱς, like Att.-Ion. δικαστής), Delph. βεβαιωτήρ, Coreyr. διορθωτήρ. Cf. also Cypr. ἰατήρ like Hom. ἰατήρ = usual ἰατρός.

6. *-ιος = -εος*. In adjectives of material Lesbian and Thessalian have *-ιος* (which is not from *-εος*; Boeot. *-ιος* may be *-ιος* or *-εος*), as Lesb. χρύσιος, χάλκιος, ἀργύριος, Thess. λίθιος (cf. Hom. λίθεος, but in most dialects λίθινος).

7. *-ην = -ων*. Hypocoristic proper names in *-ην* instead of the usual *-ων*, as Ἀρχήν, Τιμήν, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

8. *-ωνδᾱς, -ονδᾱς*. Patronymies in *-ωνδᾱς*, as Ἐπαμεινώνδᾱς, are most common in Boeotian, but are not infrequent in Phocian and Euboean (*-ωνδης*), while elsewhere they are rare and probably imported. The parallel, but less common, *-ονδᾱς* is attested for Boeotian, Thessalian, Locrian, and Euboean.

9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. λίθιος = λίθινος (cf. above, 6), Ion. νόμαιος, Locr. νόμιος = νόμιμος, Thess. ὀνάλα (but also ὀνάλουμα) = ἀνάλωμα, Boeot., Epir. ποθόδωμα (after ἀνάλωμα) = πρόσσδος, Thess. συνκλείς (stem *-κλη-τ-*, cf. προβλής etc.) = σύγκλητος ἐκκλησία, Cret. ἡμίνα = τὸ ἥμισυ (also Sicil. ἡμίνα, used, like Epid. ἡμίτεια, in the sense of ἡμίεκτον), Cret. θίνος (from *θι-ινός formed

from *θείος* after the analogy of *ἀνθρώπ-ινος*), *ἐνθινος* = *θείος*, *ἐνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*) = *γαμήλια*.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἀρρέντερος*, El. *ἐρσεναίτερος* (for *αι* cf. *γεραίτερος*, *παλαιέτερος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *αἰδίδιος*, *ἐπιθαλασσίδιος*. So El. *προσθίδιος* (*προστιζίδων*), Cret. *ἐνδοθίδιος* (*ἐνδοθιδίαν δόλαν household slave*), Epid. *ἐνδοσθίδιος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχίδιος* = *ἐξ ἀρχῆς γινόμενος*.

3. *-τρον*. From words like *λύτρον means of release*, hence *ransom*, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον reward of victory*, Epid. *ἱατρα perquisites for healing*, Ion., Coan *τέλεστρα expenses of inauguration* (of the priest. Cf. Coan *τελέω inaugurate*), Cret. *κόμιστρα gifts* (more specific?), and, even from a numeral, Cret. *τρίτρα the three-fold amount*.

4. *-εων*, *-ων* in nouns denoting place, as *ἀνδρών* (Ion. *ἀνδρεών*, Pamph. *ἀ(ν)δριόν*), *ἀμπελών*, *νεκρών*, *ὄρνιθών*. To this large class belong Heracl. *τοφιών* (*ι = ε*, 9.6) = *ταφεών burial-place*, *γαιών heap of earth* (cf. *γαεών* from *Ηαλαεσα*), *βοών cow-shed*, Ion. *στεφών ridge*.

This class is not to be confused with nouns of agency in Ion. *-εών* but Dor. etc. *-ᾶων*, *-ᾶν*, as Ion. *ξυνεών*, Dor. *κοινᾶν*. See 41.4.

166. 1. Proper names in *-κλέᾱς*, instead of *-κλέης*, *-κλῆς*, as *Ἴπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέᾱς* is a modification of *-κλέης* under the influence of hypocoristics in *-εᾱς*.

2. *Διόζωτος* (i.e. *Διός-δοτος*, cf. *Διός-κουροι*) and *Θειόσδοτος*, *Θεόζωτος*, *Θιόζωτος* (formed after *Διός-δοτος*, cf. *θεόςδοτος* in Hesiod), instead of usual *Διόδοτος*, *Θεόδοτος*, are frequent in Boeotian, and Thessalian also has *Θεόζωτος*, *Θιόζωτος*, and *Θεόρδοτος* (60.4). Elsewhere such forms are rare and doubtless imported.

167. The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus Τιμοκλῆς, Τιμοκράτης, etc. in most dialects, but Ion. Τιμηκλῆς, Τιμηκράτης, Cnid. Τιμᾱκλῆς, Rhod. Τιμᾱκράτης, Τιμᾱ-πολις, likewise Rhod. Τιμᾱναξ (*Τιμᾱ-(φ)αναξ) instead of usual Τιμῶναξ (*Τιμό-(φ)αναξ). Thess. ὑλωρός (χυλῶρέοντος) from *ύλο-φωρός, and so related to ὑληωρός from *ύλᾱ-φωρός as ὑλοτόμος to ὑλᾱτόμος.

Are., Loer., Thess. οἰκιᾱτας (or φοικιᾱτας) from οἰκιά, for usual οἰκέτης from οἶκος (φοικεύς is the form used in Cretan, as sometimes in Homer). Ion. πολιήτης, Cret., Epid. πολιάτας (also Pindar), Cret. πολιατεύω, Are. πολιατίς, for usual πολίτης etc.; cf. Heracl. πολιανόμος, Ion. πολιήοχος (Epic), Lac. πολιαῶχος (but Att. πολιοῦχος with -οῦχος from κληροῦχος etc.).

Late Att. ἱερᾱτεύω, Loer., Phoc. ἱερητεύω (also in some κοινή inscriptions), Lesb. ἱρητεύω, Cret., Cyren. ἱαριτεύω, Mess. ἱεριτεύω, Chalcid. ἱερωτεύω, ἱερωτεία (cf. Att. ἱερῶσυνη).

Carpath. δαμέτας, like οἰκέτης, for usual δαμότας, δημότης, as conversely οἰκότης in an Attic inscription. So Cret. βίετος (cf. Astyp. Βίεττος) = βίοτος. Rhod. Ἰππέδαμος = Ἰππόδαμος, but Rhod. Ἀρχοκράτης = Ἀρχεκράτης, Cret. Μενοκράτης = Μενεκράτης, Meg. Ἀγόλαος = Ἀγέλαος.

After the analogy of names containing inherited ι-stems arose also forms like Ἀρχίλοχος, Ἀρχίδαμος, etc. (cf. ἀρχιτέκτων) in various dialects, Rhod. Μενίδαμος, El. Σαίκαρος, Coan, Nisyr., Mel. Δαίστρατος, Nisyr. Δαισθένης.

a. The well-known lengthening of the initial vowel of the second member of compounds, as in ἀνώνυμος, πανήγυρις, is seen in Ion. ἀνηρίθεντος = Att. ἀνερίθεντος. To the analogy of forms like ἐπάκοος, ἐπήκοος, which are of the same kind, is due the ἐπᾱ- of Cret. ἐπᾱβολά share (cf. Hesych. ἐπηβολή· μέρος) and Hom. ἐπήβολος. Cf. κυττηβολή in Euripides.

168. Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. Τελαμώνιος Αἴας, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλανχρος Πιθώνειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόνειος, Νικόλαος Ἀγείσσιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμαῖος Νικιῆος.

a. When the father's name is itself a patronymic form in -δας or -ιος, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμονίδαιος are usual.

b. Under κοινή influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B. C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἔμμι (sc. ἂ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργείη κεφαλὴ δεινοῖο πελώρου. Boeot. Κα(λ)λιαία ἔμμι (sc. ἂ κύλιξ) τῷ Κέντρονος, Γοργινίος ἔμμι ὁ κότυλος καλός κ[αλ]ῷ, Lesb. σ[τάλλ]α πρὶ Σθενείῳ ἔμμι τῷ Νικιαίῳ (dat.) τῷ Γανκίῳ (gen.) *the son of Nicias, the son of Gaius*, where Γανκίῳ is also a patronymic adjective, but in apposition with the genitive implied in Νικιαίῳ.

SYNTAX

169. Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (**121-131**), adverbs and conjunctions (**132-134**), and in the meaning and construction of prepositions (**136**). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

CASES

The Genitive

170. Genitive of Time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find only *ἐν* with the dative and without the article. Cf. Law-Code, I.25 *λαγάσαι τῶν πέντ' ἡμερῶν* *release within five days*, but I.6 *ἐν ταῖς τρισὶ ἡμέραις*. So in Loerian, but without the article, *τριῶν μὲνδ' ἔν τριάροντ' ἡμέραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἐβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου (-ω) καὶ εἰρήνης (-ας)* which is common in the proxeny decrees of various dialects, though eventually replaced in many by *ἐν πολέμῳ κτλ.*

The genitive of time is used distributively in various dialects, as also in Attic, e.g. τὰς ἀμέρας or τὰς ἀμέρας ρεκάστας *daily*, beside κατ' ἀμέραν.

171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. καταδικασάτῳ τῷ ἐλεύθερῳ δέκα στατῆρας, τῷ δόλῳ πέντε *shall condemn him to a fine of ten staters in the case of a freeman, five staters in the case of a slave*, τῷ δὲ κρόνῳ κρίνειν *decide us to the time*, αἱ ρεκάστῳ ἔγραπται *us is prescribed for each case*.

The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. ἀ φράτρα τοῖς φαλείοις, Ioc. τὸ τέθμιον τοῖς Ἡποκναμιδίοις Λορροῖς, Phoc. ὁμολογία τῇ πόλει Στειρίων καὶ τῇ πόλει Μεδεωνίων, Boeot. διαγραφὰ Νικαρέτῃ, Att. ἀπαρχὴ τὰθῆναίαι, γραμματεὺς τῇ βουλῇ καὶ τῷ δάμῳ.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see **136.1**.

The Accusative

173. A noteworthy accusative absolute construction is seen in Arc. εἰ μὲ παρηταξαμένος τὸς πεντέκοντα ἢ τὸς τριακοσίους *unless the Fifty or the Three Hundred approve*. This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. μὲ νέμεν μέτε ξένον μέτε φαστόν, εἰ μὲ ἐπὶ θοίαν ἥκοντα. Cf. also Arc. κατὰπερ τὸς ἐπισυνισταμένους . . . γεγραπτοί *as is prescribed in the case of those who conspire*.

THE MOODS

The Subjunctive

174. The subjunctive without ἄν or κα in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. αἰ δέιλῃτ' ἀνχῶρεῖν, αἶ τις ἀνχῶρέει (no. 55.7,26; ten examples with κα in the same inscription), Arc. εἰ δέ τις ἐπιθυιάνῃ (Cotilum), and so, probably, Arc. εἰκ ἐπὶ δῶμα πῦρ ἐποίσῃ (no. 17.21) in contrast to usual εἰκ ἄν (see 134.2), Cyp. ὁ ἐξορύξῃ, οἱ . . . ἴῶσι (no. 19.25,31), Cret. θυγατρὶ ἔ διδοῖ *when one gives it to the daughter* (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

The Optative

175. In Elean the optative with κα is the usual form of prescriptions, e.g. *συνμαχία κ' ἑκατάκων φέτεα let there be alliance for a hundred years*, *ἕκα μναῖς κα ἀποτίνοι φέκαστος let each pay a fine of ten minae*. Similarly in Cyprian, but without κε, e.g. *δώκοι νυ βασιλεὺς the king shall give*.

The subjunctive without κα is used in the same sense in a late Elean inscription (no. 61.32,36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heracleian, Theran, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56A has the optative only (cf. also the relative clause *ῥότι συλλάσαι*), whereas no. 56B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφιορκέοιμι* A17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C25, C50, D17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Coreyraean, Achaean, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μὴ ποιῇ ἢ μὴ παραμένει* or *εἰ δὲ μὴ ποιέοι ἢ μὴ παραμένῃ*. See also no. 18.6, note.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Teian curse, no. 3, where *ὅστις* with the optative is used in the curse proper, ll. 1-34, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35-40, we find *ὅς ἂν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.14, and a few others), Locrian (see above), Delphian, and elsewhere (see 177).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57-59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Heracl. Tab. I.53 ff. *ἐστάσαμεν . . . ἀνχωρίζαντες . . . , ὥς μὴ καταλυμακωθῆς ἀδελωθείῃ*, Lesb. no. 22.13 ff. *ἐπιμέλῃσθαι . . . , κατάγρεντον . . . , ὥς κε . . . ἐμμένειεν*. But it is very rare, and most dialects have only the subjunctive with or without *ἂν* (*κα, κε*), or sometimes the future indicative.

177. There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Loer. *αἰ κ' ἀδίκῳς συλῶι* (no. 56.1), Cret. *αἶ κα . . . μὴ νυνατὸς εἶη*, Epid. *αἶ κα ὑγιῇ νιν ποιῆσαι* (no. 84.60), Delph. *εἰ δέ [τίς] κα ἐφάπτοιτο, ἐπεὶ κά τι πάθοι*, Corcyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν*.

The Imperative and the Infinitive

178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see 175.

WORD ORDER

179. A peculiarity of word order which is worthy of mention is the position of *τις* before *κα* in the phrase *αἶ τις κα*, *αἶ δέ τις κα*. This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις*, *ἥν τις*, but with Arc. *εἰ δ' ἄν τις*, Cyp. *ἔ κέ σις*, Lesb. *αἶ κέ τις*, Thess. *αἶ (μ)ά κέ κισ*, Boeot. *ἡ δέ κα τις*. Boeotian has also, though less frequently, the West Greek order *ἡ τις κα*.

SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

180. The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.¹

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

- | | |
|--|---|
| 1. Original \bar{a} unchanged. 8 | 11. $\acute{\epsilon}\acute{\omega}\nu = \acute{\omega}\nu$. 163.9 |
| 2. \bar{a} from $\bar{a}\omega$, $\bar{a}\omega$. 41.4 | 12. $\alpha\iota' = \epsilon\iota'$. 134.1 |
| 3. η from $a\epsilon$. 41.1 | 13. $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma = \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$. 13 a |
| 4. Absence of ν -movable. 102 | 14. $\iota\sigma\tau\acute{\iota}\alpha = \epsilon\sigma\tau\acute{\iota}\alpha$. 11 |
| 5. Apocope of prepositions. 95 | 15. $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota = \gamma\acute{\iota}\gamma\iota\nu\omicron\mu\alpha\iota$. 86.7 |
| 6. $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\iota\omicron\varsigma$, etc. 109.1 | 16. $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota = \delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$. 66 |
| 7. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$, acc. $\acute{\alpha}\mu\acute{\epsilon}$, $\acute{\upsilon}\mu\acute{\epsilon}$ =
$\acute{\eta}\mu\epsilon\acute{\iota}\varsigma$ etc. 119.2,5 | 17. $\acute{\omicron}\nu\nu\mu\alpha = \acute{\omicron}\nu\omicron\mu\alpha$. 22 b |
| 8. Infin. $-\mu\epsilon\nu$. 154.3 | 18. $\delta\alpha\mu\omicron\iota\omicron\rho\gamma\acute{o}\varsigma = \delta\eta\mu\omicron\iota\omicron\rho\gamma\acute{o}\varsigma$. 44.4 |
| 9. 3 pl. $\acute{\epsilon}\theta\epsilon\nu$, $\acute{\epsilon}\delta\omicron\nu$, etc. 138.5 | 19. $\acute{\eta}\nu\epsilon\iota\kappa\alpha, \acute{\eta}\nu\iota\kappa\alpha = \acute{\eta}\nu\epsilon\gamma\kappa\alpha$. 144 a |
| 10. $\acute{\eta}\varsigma = \acute{\eta}\nu$. 163.3 | 20. $\pi\acute{\alpha}\mu\alpha = \kappa\tau\acute{\eta}\mu\alpha$. 49.5 a |
| | 21. $\acute{\iota}\kappa\omega = \acute{\eta}\kappa\omega$. Glossary |

EAST GREEK

ATTIC-IONIC

181. Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cypr.):

¹ An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.

- | | |
|--|---------------------------------------|
| 1. η from \bar{a} . 8 | 6. ἔθεσαν, ἔδοσαν, etc. 138.5 |
| 2. Quantitative metathesis (λεώς etc.). 41.4, 43 | 7. ἦν 3 sg. imperf. of εἰμί. 163.3 |
| 3. ν -movable. 102 | 8. Conjunction εἰ. 134.1 |
| 4. ἡμεῖς, acc. -έας, -ᾱς. 119.2,5 | 9. Particle ἄν. 134.2 |
| 5. ποῦ, ὅπου, etc. 132.1 | 10. Infin. -ναι. 154.1 |
| | 11. Very early loss of φ . 50 |

Ionic

182. The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from **180** to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

- | | |
|---|---|
| 1. η from \bar{a} even after ϵ, ι, ρ . 8 | 14. 3 pl. τιθέεται etc. 139.2 |
| 2. $\epsilon\alpha, \epsilon\omicron, \epsilon\omega, \epsilon\omicron\iota$ usually uncontracted. 42.1,5,6 | 15. ἑών = Att. ὤν. 163.8 |
| 3. $\epsilon\nu = \epsilon\omicron$, from IV cent. on. 42.5 | 16. Suffix -ηιος = Att. -ειος. 164.1 |
| 4. Crasis of $\omicron, \bar{\omicron}$ ($\omicron\upsilon$), $\omega, + a = \omega$, as τῶγῶνος = Att. τὰγῶνος. 94.1 | 17. βόλομαι = βούλομαι. 75 b |
| 5. ξεῖνος, κοῦρη, etc. 54 with a | 18. ἱρός ($\acute{\iota}\rho\acute{o}\varsigma$) beside ἱερός. 13.1 |
| 6. $\sigma\sigma$ = Att. $\tau\tau$. 81 | 19. μέζων = Att. μέζων. 113.1 |
| 7. $\rho\sigma$ = Att. $\rho\rho$. 80 | 20. δέκνυμι = Att. δείκνυμι. 49.1 |
| 8. ἦν = Att. ἐάν, ἄν. 134.1 b | 21. κείνος = Att. ἐκείνος. 125.1 |
| 9. \bar{a} -stems, gen. sg. m. - $\epsilon\omega, -\omega$, gen. pl. - $\epsilon\omega\nu, -\omega\nu$, dat. pl. - $\eta\sigma\iota(\nu)$. 41.4, 104.7 | 22. ξυνός = Att. κοινός. 135.7 |
| 10. πόλις, πόλιος, etc. 109.1,2 | 23. καρτερός = Att. κρατερός, in meaning = κύριος. 49.2 a, Glossary |
| 11. βασιλεύς, -έος, etc. 111.3 | 24. δημιουργός = Att. ουργός. 44.1 |
| 12. -κλής, -κλέος. 108.1 a | 25. ἰστία ($\acute{\iota}\sigma\tau\acute{\iota}\alpha$) = Att. ἐστία. 11 |
| 13. $\mu\iota$ -verbs inflected like contracts, as τιθεῖ, τιθεῖν. 160 | 26. ἥνεια, ἥνικα = Att. ἥνεγκα. 144 a |
| | 27. ἰθύς = Att. εὐθύς. (Glossary) |

183. East Ionic is further characterized by:

1. Psilosis. **57.** 2. *ao, eo = av, ev* from fourth century on. **33.**
3. Short-vowel subj. of *σ*-aorist. **150.**

184. Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωισιν, πρήξοισιν*, etc., with *ισ* from *νσ*. **77.3.**
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. **116.**

Note also *γεγωνέω* *call aloud*, as in Homer.

a. The Aeolic doubling of nasals (**73 ff.**) is seen in the names of the mountain *Πελινναῖον* in Chios and the promontory *Ἀργεννον* opposite Chios, also in the personal name *Φανόθεμης* in an inscription of Erythrae. Likewise Aeolic is the Phocaean *Ζιονύ(σ)ιος*. **19.1.** All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

185. Central Ionic differs from East Ionic in the absence of psilosis, etc. (**183**). Note also the restricted use of *H*, i.e. only = *η* from *ā*, in the early inscriptions of some of the islands. **4.6.**

186. West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

- | | |
|--|--|
| 1. <i>ττ</i> as in Attic, not <i>σσ</i> . 81 | 5. <i>τοῦτα, τούτῃ, ἐντοῦθα = ταῦτα, τούτῃ, ἐνταῦθα</i> . 124 |
| 2. <i>ρρ</i> as in Attic, not <i>ρσ</i> . 80 | 6. <i>-κλέης</i> , gen. <i>-κλέω</i> . 108.1a |
| 3. <i>ξένος</i> etc. as in Attic, not <i>ξεῖνος</i> . 54 | 7. Proper names in <i>-ις</i> , gen. <i>-ιδος</i> , as often in Attic (East and Central Ion. <i>-ιος</i>). 109.5 |
| 4. <i>-ει, -οι</i> from <i>-ηι, -ωι</i> (in Eretria about 400 B.C.). 39 a | 8. <i>εἶν</i> beside <i>εἶναι</i> . 160 |

187. Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic *σ*, as *ἔχουριν* = *ἔχουσιν*, **60.3.** The use of *ἄν* (Oropus), *ἐάν* (Eretria) is due to Attic influence.

188. Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See **277.**

ARCADO-CYPRIAN ¹189. Special characteristics of Arcado-Cyprian: ²

- | | |
|--|--|
| 1. <i>ιν</i> = <i>έν</i> . 10 | 5. <i>σις</i> , <i>σις</i> = <i>τις</i> (but Arc. usually <i>τις</i>). 68.3 |
| 2. Gen. sg. - <i>av</i> . 22 | |
| 3. <i>πός</i> = <i>πρός</i> . 135.6 | 6. <i>δνν</i> = <i>όδε</i> . 123 |
| 4. <i>κάς</i> = <i>καί</i> (but Arc. usually <i>καί</i>). 134.3 | 7. Dat. with <i>ἀπό</i> , <i>ἐξ</i> , etc. 136 |
| | 8. - <i>κρέτης</i> = - <i>κράτης</i> . 49.2 |

190. Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W.Grk.): ¹

- | | |
|--|---|
| 1. Infin. in - <i>ναι</i> . 154.1 | 9. <i>ές</i> = <i>ἐξ</i> before cons. (but Cyp. also <i>ἐξ</i>). 100 |
| 2. <i>βόλομαι</i> = <i>βούλομαι</i> . 75 b | |
| 3. <i>ἀπύ</i> = <i>ἀπό</i> . 22 | 10. Masc. <i>σ</i> -stems, acc. sg. - <i>ην</i> (Arc. also voc. sg. - <i>η</i>). 108.2 |
| 4. <i>όν</i> (<i>υν</i>) = <i>ανά</i> . 6, 22 | |
| 5. <i>ορ</i> = <i>αρ</i> . 5 | 11. <i>ιερής</i> = <i>ιερεύς</i> , etc. (but usual only in Arc.). 111.4 |
| 6. <i>μ</i> -inflect. of contract vbs. 157 | 12. Subj. - <i>ης</i> , - <i>η</i> . 149 |
| 7. <i>έν</i> (<i>υν</i>) = <i>εις</i> . 135.4 | 13. Article as relative. 126 |
| 8. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | |

191. Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αῖσα* *share* (also Lac.), *οἶ(φ)ος* *alone*, *εὐχολά* *prayer* or *imprecation*.

2) In Arcadian. *δέαμαι*, *ἀπύω* *summon*, *κέλευθος* *road*, *δῶμα* *temple*, *ἄμαρ* (but see no. 16.21, note).

3) In Cyprian. *φάναξ*, *ἀνώγω*, *αὐτάρ*, *ἔλος* *meadow*, *ἰατήρ*, *κασίγνητος* (also Lesb.; possibly Thess. *κατίγν[ειτος]*), *χραύομαι* *border on* (Hom. *χραύω graze*), *ιδέ*, *νν* (also Boeot. 134.5).

¹ Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also 199.

² In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e. g., in this section, *ιν* = *έν*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

Arcadian

192. Arcado-Cyprian characteristics. See 189–191.

193. In common with various other dialects (1, 2 Att.-Ion., 3, 4 Lesb., 5 Aeol., 6, 14, 15 West Greek):

- | | |
|---|---|
| 1. Conjunction <i>εἰ</i> . 134.1 | 12. Infin. <i>-εν</i> . 153.2 |
| 2. Particle <i>ἄν</i> . 134.2 | 13. 3 pl. imv. <i>-ντω</i> . 140.3 <i>a</i> |
| 3. <i>δέκοτος</i> = <i>δέκατος</i> . 6 | 14. <i>ἥμισσος</i> = <i>ἥμισυς</i> (but also the latter). 61.6 |
| 4. Pass. infin. <i>-ην</i> . 155.2 | 15. <i>ὀδελος</i> = <i>ὀβολός</i> . 49.3 |
| 5. <i>πεδά</i> (<i>πέ</i>) = <i>μετά</i> . 135.5 | 16. <i>μέστ'</i> <i>until</i> . 132.9 |
| 6. <i>παρετάξωνσι</i> etc. 142 | 17. Peculiarities in the use of the spiritus asper. 58 <i>a, d</i> |
| 7. <i>ρρ</i> = <i>ρσ</i> . 80 | 18. <i>ϝ</i> in early inser. initially and after cons., but lost between vowels; initially till about 300 B.C. 52, 53, 54 |
| 8. <i>πάνσα</i> etc. 77.3 | |
| 9. Acc. pl. <i>-ος</i> , nom. sg. part. <i>ἡεροθυτές</i> . 78 | |
| 10. Dat. sg. <i>-οι</i> . 106.2 | |
| 11. Subj. <i>δέᾱτοι</i> etc. 151.1 | |

194. Special Arcadian:

- | | |
|---|--|
| 1. Gen. sg. fem. <i>-ᾶν</i> (Tegea). 104.2 | 7. <i>κατύ</i> = <i>κατά</i> . 22, 95 |
| 2. 3 pl. <i>-νσι</i> . 77.3 | 8. <i>πλός</i> = <i>πλέον</i> . 113.2 |
| 3. 3 sg. mid. <i>-τοι</i> = <i>-ται</i> . 139.1 | 9. <i>εἰκ ἄν</i> . 134.2 <i>a</i> |
| 4. <i>δέκο</i> , <i>ἡεκοτόν</i> = <i>δέκα</i> , <i>έκατόν</i> . 6 | 10. <i>ἀπυδόας</i> = <i>ἀποδούς</i> . 144 |
| 5. Numerals in <i>-κάσιοι</i> = <i>-κόσιοι</i> . 117.2 | 11. <i>δέλλω</i> = <i>βάλλω</i> . 68.1 |
| 6. <i>όνί</i> = <i>ὄδε</i> . 123 | 12. <i>Ποσοιδάν</i> = <i>Ποσειδών</i> . 49.1, 61.5 |

195. External influence in the dialect. The fact that *κάς* and *ςις*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See 275. The Tegean building inscription (no. 18) of the third century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian, League, the language employed in most of the inscriptions is neither

Arcadian nor Attic *κοινή*, but the Doric, or in part Northwest Greek, *κοινή*. See 279. But the decree of Megalopolis (Ditt. Syll. 258) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

Cyprian

196. Arcado-Cyprian characteristics. See 189-191.

197. In common with various other dialects:

- | | |
|---|--|
| 1. ι from ϵ before vowels. 9.3 | 7. Dat. sg. $-\bar{o}$, $-\bar{a}$ beside $-\bar{o}\iota$, $-\bar{a}\iota$. 38 |
| 2. Glide sound after ι expressed,
as $\dot{\iota}\alpha\tau\hat{\epsilon}\rho\alpha\nu$. 56 | 8. Acc. sg. $\dot{\iota}\alpha\tau\hat{\epsilon}\rho\alpha\nu$ etc. 107.1 |
| 3. $\alpha\dot{\iota}\lambda\omicron\varsigma = \alpha\lambda\lambda\omicron\varsigma$. 74 b | 9. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$, $-\hat{\epsilon}\rho\omicron\varsigma$. 111.1 |
| 4. Psilosis. 57 | 10. 3 pl. $\kappa\alpha\tau\acute{\epsilon}\theta\iota\alpha\nu$. 138.5 |
| 5. $\pi\acute{\epsilon}\iota\sigma\epsilon\iota^1 = \tau\acute{\epsilon}\iota\sigma\epsilon\iota$. 68.1, 2 | 11. $\kappa\epsilon = \acute{\alpha}\nu$. 134.2 |
| 6. Occasional omission of intervoc. and final σ . 59.4 | 12. ς in all positions. 52-55 |

198. Special Cyprian:

- | | |
|--|--|
| 1. Gen. sg. $-\bar{o}\nu$. 106.1 | 6. $\pi\alpha\iota$ <i>indeed</i> . 132.5 |
| 2. $\pi\tau\acute{o}\lambda\iota\mu\iota$ etc. 109.4 | 7. $\bar{\epsilon} = \epsilon\acute{\iota}$. 134.1 |
| 3. 3 sg. mid. $-\tau\nu = -\tau\omicron$. 22 | 8. $\delta\upsilon\phi\acute{\alpha}\nu\omega$, $\delta\acute{\omega}\kappa\omega = \delta\acute{\iota}\delta\omega\mu\iota$. 162.11 |
| 4. $\zeta\hat{a} = \gamma\hat{a}$, etc. 62.4 | 9. $\phi\rho\acute{\epsilon}\tau\alpha$, $\phi\rho\acute{\epsilon}\tau\acute{\alpha}\omega$. 55 |
| 5. $\acute{\upsilon} = \acute{\epsilon}\pi\acute{\iota}$. 135.8 | |

199. It is uncertain whether the infinitive should be transcribed with $-\epsilon\nu$ or $-\bar{\epsilon}\nu$, the accusative plural with $-\omicron\varsigma$, $-\bar{o}\varsigma$, or $-\omicron(\nu)\varsigma$. In the absence of any evidence to the contrary, we assume $-\epsilon\nu$ and $-\omicron\varsigma$ in agreement with Arcadian. But the dative singular is to be transcribed $-\bar{o}\iota$, in spite of Arc. $-\omicron\iota$, on account of the frequent omission of the final ι (38); and the third plural ending is transcribed with $-\sigma\iota$, not $-(\nu)\sigma\iota$, in spite of Arc. $-\nu\sigma\iota$, on account of $\phi\rho\nu\acute{\epsilon}\omicron\iota$ (59.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the *κοινή*.

¹ Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.

AEOLIC

201. Aeolic characteristics, common to Lesbian, Thessalian,¹ and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

- | | |
|--|--|
| 1. Labial instead of dental in | 4. $\check{\iota}a = \mu\acute{\iota}a$. 114.1 |
| $\pi\acute{\epsilon}\mu\pi\epsilon = \pi\acute{\epsilon}\nu\tau\epsilon$, etc. 68.2 | 5. $\rho\epsilon = \rho\iota$. 18 |
| 2. Perf.aet.part. $-\omega\nu, -\omicron\nu\tau\omicron\varsigma$. 147.3 | 6. Dat. pl. $\pi\acute{o}\delta\epsilon\sigma\sigma\iota$ etc. 107.3 |
| 3. Patron. adj. instead of gen. sg. | 7. $\rho\omicron = \rho a$, etc. 5 |
| of father's name. 168 | 8. $\Theta\epsilon\rho\sigma- = \Theta a\rho\sigma-$. 49.2 |

202. Aeolic characteristics, common to Lesbian and Thessalian¹ (4-7 also Arc.-Cypr.):

- | | |
|---|--|
| 1. Double liquids and nasals in | 4. $\mu\iota$ -inflection of contract verbs. |
| $\acute{\epsilon}\mu\mu\acute{\iota}$, $\sigma\tau\acute{\alpha}\lambda\lambda a$, etc. 74-76, | 157 |
| 77.1, 79 | 5. $\acute{o}\nu = \acute{\alpha}\nu\acute{\alpha}$. 6 |
| 2. $\acute{\alpha}\gamma\rho\acute{\epsilon}\omega$ ($\acute{\alpha}\nu\gamma\rho\acute{\epsilon}\omega$) = $\acute{\alpha}\iota\rho\acute{\epsilon}\omega$. Glos- | 6. $\acute{\alpha}\pi\acute{\upsilon} = \acute{\alpha}\pi\acute{o}$. 22 |
| sary | 7. $\kappa\epsilon = \acute{\alpha}\nu$. 134.2 |
| 3. ι from ϵ before vowels. 19 | |

203. Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

- | | |
|--|--|
| 1. $\acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon-\sigma\sigma a$ etc. 143 | 2. $\pi\epsilon\delta\acute{\alpha} = \mu\epsilon\tau\acute{\alpha}$. 135.5 |
|--|--|

204. Characteristics common to Thessalian¹ and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

- | | |
|---|--|
| 1. Infin. $\phi\epsilon\rho\acute{\epsilon}\mu\epsilon\nu$ etc. 155.1 | 5. $\Theta\epsilon\acute{o}\zeta\omicron\tau\omicron\varsigma$. 166.2 |
| 2. 3 pl. $-\nu\theta\iota$ etc. 139.2 | 6. $\acute{\epsilon}\lambda\epsilon\xi\epsilon = \epsilon\acute{\iota}\pi\epsilon$ in the official |
| 3. $\epsilon\iota = \eta$. 16 | language of decrees. |
| 4. $\gamma\acute{\iota}\nu\upsilon\mu a\iota = \gamma\acute{\iota}\gamma\upsilon\omicron\mu a\iota$. 162.5 | |

Lesbian

205. Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201-203.

¹ In some cases only East Thessalian (Pelasgiotis). See 214.

206. In common with various other dialects (8, 9 with Arcadian):

- | | |
|--|--|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 7. Article as relative. 126 |
| 2. Final $-\bar{\alpha}, -\eta, -\omega$ = $-\bar{\alpha}\iota, -\eta\iota, -\omega\iota$,
from end IV cent. on. 38 | 8. Infin. $-\eta\nu$. 153.1 |
| 3. Psilosis. 57 | 9. Perf. infin. $-\eta\nu$. 147.2 |
| 4. Dat. pl. $-\alpha\iota\sigma\iota, -ο\iota\sigma\iota$. 104.7, 106.4 | 10. Pass. infin. $-\eta\nu$. 155.2 |
| 5. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$, etc. 111.1 | 11. $\delta\acute{\epsilon}\kappa\omicron\tau\omicron\varsigma$ = $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$. 6 |
| 6. Masc. σ -stems, acc. sg. $-\eta\nu$, gen. sg. $-\eta$, etc. 108.2 | 12. Early loss of ς . 50 |

207. Special Lesbian (1 in part Elean):

- | | |
|--|--|
| 1. $\iota\sigma$ from $\nu\varsigma$, as acc. pl. $\tau\alpha\acute{\iota}\varsigma$,
$\tau\omicron\acute{\iota}\varsigma$, 3 pl. $\phi\acute{\epsilon}\rho\omicron\iota\sigma\iota$. 77.3, 78 | 6. Infin. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ etc. 154.2 |
| 2. $\alpha\acute{\iota}\mu\iota\sigma\upsilon\varsigma$ = $\acute{\eta}\mu\iota\sigma\acute{\upsilon}\varsigma$, etc. 17 | 7. Infin. $\delta\acute{\iota}\delta\omega\nu, \kappa\acute{\epsilon}\rho\nu\bar{\alpha}\nu$, etc. 155.3 |
| 3. $\alpha\upsilon\omega\varsigma, \nu\alpha\upsilon\omicron\varsigma$, etc. 35 | 8. 3 pl. inv. $-\nu\theta\omicron\nu, -\sigma\theta\omicron\nu$. 140.5 |
| 4. $\acute{\omicron}\tau\alpha$ = $\acute{\omicron}\tau\epsilon$. 132.9 | 9. Recessive accent. 103 |
| 5. $\acute{\omicron}\tau\tau\iota, \acute{\omicron}\pi\pi\omega\varsigma$, etc. 129.2 | 10. $\pi\rho\acute{\omicron}\tau\alpha\nu\iota\varsigma$ (rarely Att.) = $\pi\rho\acute{\upsilon}\tau\alpha\nu\iota\varsigma$. Glossary |

208. External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as $\alpha\nu\acute{\alpha}$ beside $\acute{\omicron}\nu$, $\mu\epsilon\tau\acute{\alpha}$ beside $\pi\epsilon\delta\acute{\alpha}$, $\acute{\omicron}\tau\epsilon$ beside $\acute{\omicron}\tau\alpha$, etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See **280**.

Thessalian

209. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201, 202**.

210. West Greek and Northwest Greek characteristics (cf. **223.1, 2, 4, 6**, and **226.1, 4, 8**):

- | | |
|---|---|
| 1. Retention of τ in $\delta\acute{\iota}\delta\omega\tau\iota$ etc.
($-\tau\iota$ not quotable, but $-\nu\theta\iota$
from $-\nu\tau\iota$), $\acute{\iota}\kappa\alpha\tau\iota, \pi\acute{\omicron}\acute{\omicron}\tau, \Pi\omicron$ -
$\tau\epsilon\iota\delta\omicron\upsilon\nu$. 61 | 3. $\psi\alpha\phi\acute{\iota}\xi\alpha\sigma\theta\epsilon\iota\nu$ etc. 142 |
| 2. $\acute{\iota}\kappa\alpha\tau\iota$ = $\acute{\epsilon}\kappa\omicron\sigma\iota$. 116 | 4. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma$ beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 |
| | 5. $\acute{\epsilon}\nu$ = $\acute{\epsilon}\iota\varsigma$. 135.4 |
| | 6. $\sigma\tau$ = $\sigma\theta$ (rare). 85.1 |
| | 7. $\pi\alpha\rho\acute{\alpha}$ at, with with acc. 136.2 |

211. In common with various other dialects:

- | | |
|--|--|
| 1. ι from ϵ before vowels (but oftener ϵ). 9.7 | 9. Psilosis in article. 58 a |
| 2. Final $-\bar{\alpha}$, $-\text{ou}$ (from $-\omega$), $-\epsilon\iota$ (from η) = $-\bar{\alpha}\iota$, $-\omega\iota$, $-\eta\iota$. 38 | 10. φ init. till about 400 B.C. |
| 3. $\epsilon\varsigma$ = $\epsilon\xi$ before cons. 100 | 11. Gen. sg. $-\bar{\alpha}o$, usually $\bar{\alpha}$. 41.4 |
| 4. $\pi\acute{\alpha}\nu\sigma\alpha$ etc. 77.3 | 12. Gen. pl. $-\acute{\alpha}oun$, usually $-\hat{\alpha}v$. 41.4 |
| 5. Acc. pl. $-\text{os}$. 78 | 13. $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, $-\epsilon\iota\text{os}$, etc. 111.1 |
| 6. $\tau\tau$ = $\pi\tau$. 86.2 | 14. Plural inflection of $\delta\acute{\upsilon}\omega$, as $\delta\acute{\upsilon}\alpha\varsigma$. 114.2 |
| 7. $\pi\tau\acute{o}\lambda\iota\varsigma$ beside $\pi\acute{o}\lambda\iota\varsigma$. 67 | 15. Νικοκλέας etc. 166.1 |
| 8. $\delta\delta$ = ζ . 84 | 16. Article as relative. 126 |

212. In common with Boeotian only. See 204.

213. Special Thessalian:

- | | |
|--|--|
| 1. ou = ω . 23 | 11. $\delta\upsilon\epsilon$ ($\tau\acute{o}\nu\epsilon$, $\tau\acute{o}\iota\nu\epsilon\text{os}$, etc.) = $\acute{o}\delta\epsilon$. 123 |
| 2. Gen. sg. $-\text{oi}$ (but see 214). 106.1 | 12. Relative use of $\kappa\acute{\iota}\varsigma$, $\pi\acute{o}\iota\text{os}$. 131 |
| 3. $\kappa\acute{\iota}\varsigma$ = $\tau\acute{\iota}\varsigma$ (but see 214). 68.4 | 13. $\mu\acute{\alpha}$ = $\delta\acute{\epsilon}$. 134.4 |
| 4. More extensive apocope than in any other dialect, namely in $\kappa\acute{\alpha}\tau$, $\pi\acute{o}\tau$, $\pi\acute{\alpha}\rho$, $\pi\acute{\epsilon}\rho$, $\acute{o}\nu$, $\acute{\alpha}\pi$, $\acute{\epsilon}\pi$, $\acute{\upsilon}\pi$. 95 | 14. $\mu\acute{\epsilon}\sigma\pi\omicron\delta\iota$ = $\acute{\epsilon}\omega\varsigma$. 132.9 a |
| 5. Consonant-doubling in $\pi\acute{o}\lambda\lambda\iota\text{os}$, $\acute{\iota}\delta\delta\acute{\iota}\alpha\upsilon$, $\kappa\acute{\upsilon}\rho\rho\omicron\nu$ = $\kappa\acute{\upsilon}\rho\iota\omicron\nu$, etc. 19.3 | 15. Ἀπλουν = Ἀπόλλων . 49.3 |
| 6. $\delta\acute{\iota}\acute{\epsilon}$ = $\delta\acute{\iota}\acute{\alpha}$. 7 | 16. Πεθαλός = Θεσσαλός . 65, 68.2 |
| 7. 3 pl. $\acute{\epsilon}\nu\epsilon\phi\alpha\nu\acute{\iota}\sigma\sigma\omicron\epsilon\nu$, $\acute{\epsilon}\delta\omicron\acute{\upsilon}\kappa\alpha\epsilon\mu$, etc. 138.5 | 17. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 |
| 8. 3 sg. mid. $\acute{\epsilon}\psi\acute{\alpha}\phi\iota\sigma\tau\epsilon\iota$ etc. Larissa only. 27 | 18. $\lambda\acute{\iota}\theta\iota\text{os}$ = $\lambda\acute{\iota}\theta\iota\text{nos}$. 164.6,9 |
| 9. 3 pl. mid. $\acute{\epsilon}\phi\acute{\alpha}\nu\gamma\rho\epsilon\nu\theta\epsilon\iota\nu$ etc. Larissa only. 27, 139.2 | 19. $\delta\alpha\acute{\upsilon}\chi\eta\alpha$ = $\delta\acute{\alpha}\phi\eta\eta$. 68.4 a |
| 10. Infin. $\delta\epsilon\delta\omicron\sigma\theta\epsilon\iota\nu$ etc. Larissa only. 27, 156 | 20. $\acute{o}\nu\acute{\alpha}\lambda\alpha$ = $\acute{\alpha}\nu\acute{\alpha}\lambda\omega\mu\alpha$. 164.9 |
| | 21. $\lambda\iota\mu\acute{\eta}\nu$ = $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ market-place ($\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ being = $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$) |
| | 22. $\kappa\acute{\iota}\omega\nu$ often used in place of $\sigma\tau\acute{\alpha}\lambda\lambda\alpha$ ($\sigma\tau\acute{\eta}\lambda\eta$) |
| | 23. $\tau\alpha\gamma\acute{o}\varsigma$ as title of a state or municipal official |

214. Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (213.8-10), Crannon, and Phalanna.¹ The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Thessaliotis in two important respects, 1) gen. sg. of *o*-stems in *-ō*, *-ou*, not *-oi*, 2) pres. infin. of thematic verbs in *-ēν*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κίς*, dat. pl. of consonant stems in *-σιν* (*χρῆμασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *ἡυλῶ-ρῶντος* not *-έντος*, uncontracted gen. sg. in *-ao*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.11, note). Late inscriptions of Cierium have dat. sg. *-oi*, *-ai*, though at Pharsalus we find *-ou*, *-a*, just as in Pelasgiotis, and in no. 33 *ἐν ταγᾶ* beside *ἐν ἀταγῖαι* points to *-āi*, *-ōi*. On *δδ* = *ζ* in *ἐξξανακά(δ)δέν*, no. 33, see 84; on *ττ* beside *σσ*, see 81 b.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνεις Ἀπλουνι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (279).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

215. External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ἀνά*, *ἀπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

¹ Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective, η (not $\epsilon\iota$), $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$ (not $\gamma\acute{\iota}\nu\upsilon\mu\alpha\iota$), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

Boeotian

216. Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **203**.

217. West Greek and Northwest Greek characteristics (cf. **223.1-10**, and **226.1,2,8**):

- | | |
|---|---|
| 1. $\delta\acute{\iota}\delta\omega\tau\iota$, $\acute{\rho}\acute{\iota}\kappa\alpha\tau\iota$, etc. 61 | 7. $\text{"}\acute{\alpha}\rho\tau\alpha\mu\iota\varsigma = \text{"}\acute{\alpha}\rho\tau\epsilon\mu\iota\varsigma$. 13.2 |
| 2. $\acute{\rho}\acute{\iota}\kappa\alpha\tau\iota = \epsilon\acute{\iota}\kappa\omicron\sigma\iota$. 116 with α | 8. $\kappa\alpha = \kappa\epsilon$, $\acute{\alpha}\nu$. 13.3 |
| 3. $\pi\epsilon\nu\tau\alpha\kappa\acute{\alpha}\tau\iota\omicron\iota$ etc. 116 a , 117 | 9. $\pi\acute{\rho}\alpha\tau\omicron\varsigma = \pi\acute{\rho}\omega\tau\omicron\varsigma$. 114.1 |
| 4. $\epsilon\pi\epsilon\sigma\kappa\epsilon\upsilon\acute{\alpha}\xi\epsilon$ etc. (but oftener $\tau\tau$). 142 | 10. $\alpha\upsilon\tau\acute{\iota}$, i.e. $\alpha\upsilon\tau\epsilon\acute{\iota} = \alpha\upsilon\tau\omicron\upsilon$. 132.2 |
| 5. $\tau\omicron\acute{\iota}$, $\tau\alpha\acute{\iota} = \omicron\acute{\iota}$, $\alpha\acute{\iota}$. 122 | 11. $\acute{\epsilon}\nu = \epsilon\acute{\iota}\varsigma$. 135.4 |
| 6. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma = \acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$. 13.1 | 12. $\delta\epsilon\acute{\iota}\mu\epsilon\nu\omicron\varsigma = \delta\epsilon\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$. 158 |
| | 13. $\pi\alpha\rho\acute{\alpha}$ at, with w. acc. 136.2 |

218. In common with various other dialects (**20**, **21** mainly Boeotian):

- | | |
|--|---|
| 1. ι from ϵ before vowels. 9.2 | 11. Dat. sg. $-\alpha\iota$ ($-\eta$), $-\omicron\iota$ ($-\upsilon$). 104.3 , 106.2 |
| 2. $\omega =$ spurious $\omicron\upsilon$. 25 | 12. $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, $-\epsilon\acute{\iota}\omicron\varsigma$, etc. 111.1 |
| 3. $\tau\tau$ in $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ etc. 81 | 13. $\alpha\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{\omicron}\varsigma$, $\alpha\upsilon\sigma\alpha\nu\tau\acute{\omicron}\varsigma$, etc. 121.4 |
| 4. $\tau\tau$ in $\mu\acute{\epsilon}\tau\tau\omicron\varsigma$, $\epsilon\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\omicron$, etc. 82 | 14. $\tau\alpha\nu\text{-}\acute{\iota}$ etc. 122 |
| 5. $\delta\delta$, initial $\delta = \zeta$. 84 | 15. 3 pl. $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\alpha\nu$, $\acute{\alpha}\nu\acute{\epsilon}\theta\iota\alpha\nu$, etc. 138.5 |
| 6. $\acute{\epsilon}\varsigma = \acute{\epsilon}\xi$ before cons. (see also 220.1). 100 | 16. 3 pl. inv. $-\nu\tau\omega$ ($-\nu\theta\omega$). 140.3 a |
| 7. $\pi\rho\iota\sigma\gamma\epsilon\upsilon\varsigma = \pi\rho\epsilon\sigma\beta\epsilon\upsilon\varsigma$. 68.1 | 17. Perf. $\acute{\alpha}\pi\omicron\delta\epsilon\delta\acute{\omicron}\alpha\nu\theta\iota$ etc., without κ . 146.1 |
| 8. $\acute{\rho}$ between vowels till about 450 B.C.; initial till about 200 B.C. 50 , 53 | 18. $\acute{\epsilon}\nu\tau\omega$ ($\acute{\epsilon}\nu\theta\omega$) = $\acute{\omicron}\nu\tau\omega\nu$. 163.6 |
| 9. Nom. sg. m. $-\bar{\alpha}$ beside $-\bar{\alpha}\varsigma$. 105.1 a | 19. $\Delta\iota\omicron\kappa\lambda\acute{\epsilon}\alpha\varsigma$ etc. 166.1 |
| 10. Gen. sg. m. and gen. pl. in $-\bar{\alpha}\omicron$, $-\bar{\alpha}\omega\nu$ (but $\tau\acute{\alpha}\nu$). 41.4 | 20. Consonant-doubling in hypocoristics. 89.5 |
| | 21. Patronymics in $-\acute{\omega}\nu\delta\alpha\varsigma$. 164.8 |

219. In common with Thessalian only. See **204**.

220. Special Boeotian. Most of the peculiarities of the vowel-system (221) also belong here:

- | | |
|--|---|
| 1. $\epsilon\sigma = \epsilon\xi$ before vowels. 100 | 4. $\epsilon\dot{\nu}\iota\xi\alpha\nu = \eta\nu\epsilon\gamma\kappa\alpha\nu$. 144 a |
| 2. $\epsilon\pi\pi\alpha\sigma\iota\varsigma = \epsilon\mu\pi\alpha\sigma\iota\varsigma$. 69.1 | 5. $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota = \beta\acute{\omicron}\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 |
| 3. $\omicron\delta\tau\omicron\varsigma$, $\omicron\delta\tau\alpha$, etc. 124 | 6. Hypocoristics in $-\epsilon\iota$. 108.2 |

221. The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of υ as u . But even this led to a change in spelling to $\omicron\upsilon$, while on the other hand the υ with its Attic value of \ddot{u} as a basis was used to indicate approximately the sound, probably \ddot{o} , which the diphthong $\omicron\iota$ had come to have. See **24, 30**. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows:

- | | |
|---|--|
| $\iota = \epsilon$ before vowels. 9.2. | V cent. B.C. (in the epichoric alphabet |
| $\iota, \epsilon, \epsilon\iota, \iota$) | |
| $\iota = \epsilon\iota$. 29. | V cent. B.C. (in the epichoric alphabet $\iota, \epsilon\iota, \iota$) |
| $\eta = \alpha\iota$. 26. | About 400 B.C. |
| $\epsilon\iota = \eta$. 16. | " " " |
| $\omicron\upsilon = \upsilon$. 24. | " 350 " (but great inconsistency in the spell- |
| $\iota\omicron\upsilon = \upsilon$. 24. | " 300 " ing. $\upsilon = \upsilon$ and $\omicron\iota = \omicron\iota$ also fre- |
| $\upsilon = \omicron\iota$. 30. | " 250 " quent till near end of III cent.) |
| $\epsilon\iota = \omicron\iota$. 30. | II cent. " (rare) |

222. External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek $\kappa\omicron\iota\nu\eta$. But there are some scattered examples of the dative plural of consonant stems in $-\omicron\iota\varsigma$, as $\eta\gamma\upsilon\varsigma$ ($\alpha\dot{\iota}\gamma\omicron\iota\varsigma$) etc., and the appearance of $\sigma\tau = \sigma\theta$ (**85.1**) and $\delta\alpha\mu\iota\omega\acute{\epsilon}\mu\epsilon\nu$, $\delta\alpha\mu\iota\omega\acute{\omicron}\nu\tau\epsilon\varsigma$ (**159**) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic $\kappa\omicron\iota\nu\eta$ becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in $\kappa\omicron\iota\nu\eta$, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

WEST GREEK

223. General West Greek characteristics:

1. δίδω^{τι} etc. Retention of τ in the verb-endings -τι, -ντι, in *φίκατι* and the hundreds in -κάτιοι, in *ποτί* (Cret. *πορτί*), *Ποτειδάν*, *τύ*, and some other words which show the change to σ in the East Greek dialects. 61
2. (φ)ίκα^{τι} = *είκοσι*. 116 with α
3. *τριακάτιοι* etc. = -κόσιοι. 116 α, 117.2
4. *έδیکاξα* etc. But restricted in Argolic. 142
5. *τοί, ταί* = *οί, αί*. But Cretan *οί, αί*. 122
6. *ίαρός* (*ίαρός*) = *ιερός*. 13.1
7. *Ἄρταμις* = *Ἄρτεμις*. But Cretan *Ἄρτεμις*. 13.2
8. *κα, τόκα, πόκα, ὄκα, γα*. 13.3
9. *πρᾶτος* = *πρῶτος*. 114.1
10. *ὄπει* = *ὄπον*, etc. 132.2
11. *ὄπη* etc. 132.6
12. *ὄπω* = *ὀπόθεν*, etc. 132.7
13. *φέρομες* etc. 138.3
14. Fut. -σέω. But restricted in Heracleian. 141
15. Fut. pass. with act. endings. 145
16. *τέτορες* = *τέτταρες*. 114.4
17. *τετρώκοντα* = *τετταράκοντα*. 116
18. *έμίν* = *έμοί*, etc. 118.4 b
19. *έμέος* = *έμοῦ*, etc. 118.3 b
20. *ήμισσος* = *ήμισυς*. 61.6
21. *ὀδελός* = *ὀβολός*. 49.3
22. Word-order *αἱ τίς κα*. 179

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομες* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when -μεν had been introduced from the *κοινή*, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the *κοινή* forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16-19.

b. The first ten of these characteristics are also Boeotian (217), several also Thessalian (210), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in 180 are often

casually referred to as "Doric," e.g. $\alpha\iota' = \epsilon\iota'$, $\eta\varsigma = \eta\nu$, $\acute{\alpha}\mu\acute{\epsilon}\varsigma$, $\epsilon\theta\epsilon\nu$, $\pi\hat{\alpha}\mu\alpha$, $\acute{\iota}\kappa\omega$, but none of them has any claim to be regarded as specifically West Greek, with the possible exception of η from $\alpha\epsilon$ (41.1 with α).

a. Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that $\tau\omicron\iota$, $\tau\alpha\iota$ or pron. datives like $\acute{\epsilon}\mu\acute{\alpha}\nu$ still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g. $\acute{\omicron}\pi\epsilon\iota$, since $\acute{\omicron}\pi\omicron\nu$ is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

225. The declension of nouns in $-\acute{\epsilon}\upsilon\varsigma$ with gen. sg. $-\acute{\epsilon}\omicron\varsigma$ acc. sg. $-\acute{\eta}$ is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. inv. $-\nu\tau\omega$ is common to all the Doric dialects except Cretan, but the distribution of $-\nu\tau\omega$ and $-\nu\tau\omega\nu$ does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g. $\tau\acute{\eta}\nu\omicron\varsigma = \acute{\epsilon}\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$ (125.1), $\alpha\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{\omicron}\varsigma$ (121.4), $\pi\rho\acute{\omicron}\sigma\theta\alpha = \pi\rho\acute{\omicron}\sigma\theta\epsilon$ (133.1), $\text{'}\Lambda\pi\acute{\epsilon}\lambda\lambda\omega\nu$ (49.3), $\lambda\acute{\omega} = \theta\acute{\epsilon}\lambda\omega$ (Glossary), $\nu\tau$, $\nu\theta = \lambda\tau$, $\lambda\theta$ (72). The use of $-\iota\zeta\omega = -\acute{\omicron}\omega$ in certain verbs (162.1), of $\sigma\kappa\epsilon\nu\acute{\omicron}\omega = \sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$, and of $\gamma\acute{\epsilon}\lambda\alpha\mu\iota$, $\acute{\epsilon}\lambda\alpha\mu\iota$ (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

NORTHWEST GREEK

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

1. $\acute{\epsilon}\nu = \epsilon\iota\varsigma$. Also Thess., Boeot., and Arc.-Cypr. ($\acute{\iota}\nu$). 135.4
2. $\kappa\alpha\lambda\acute{\epsilon}\mu\epsilon\nu\omicron\varsigma$ etc. (El. $-\eta\mu\epsilon\nu\omicron\varsigma$). Also Boeot. 158
3. $\phi\acute{\alpha}\rho\omega$ etc. But rare in Delph. 12
4. $\sigma\tau = \sigma\theta$. 85.1
5. $\acute{\epsilon}\nu\tau\epsilon$, Delph. $\acute{\eta}\nu\tau\epsilon = \acute{\epsilon}\sigma\tau\epsilon$. No example in El. 135.4
6. $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ etc., dat. pl. But in Delph. only late and due to the N.W.Gr.k. $\kappa\omicron\iota\nu\acute{\eta}$. 107.3
7. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ etc., acc. pl. El., Ach., but not Loer., and rare in Delph. 107.4
8. $\pi\alpha\rho\acute{\alpha}$ *at*, with w. acc. Also Boeot., Thess., Meg., Lac. 136.2

a. There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e. g. masc. \bar{a} -stems with nom. sg. $-\bar{a}$, gen. sg. $-\bar{a}\varsigma$ (105.1 a, 2 b), patronymics in $-\acute{\omega}\nu\delta\alpha\varsigma$ or $-\acute{\omicron}\nu\delta\alpha\varsigma$ (164.8), proper names in $-\kappa\acute{\lambda}\epsilon\alpha\varsigma$ (166.1). Note also the peculiarities common to Boeotian and Thessalian only (204), most of which are not Aeolic.

Phocian (Delphian)

227. West Greek characteristics. See 223–225.

228. Northwest Greek characteristics. See 226.

229. Aeolic elements: $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$ in all the earlier inscriptions. 107.3. Here also, perhaps, the words $\tau\alpha\gamma\acute{o}\varsigma$ (also Thess., Cyp., and poetical), $\kappa\epsilon\rho\alpha\acute{\iota}\omega$ (also Hom.) = $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$, $\delta\acute{\iota}\delta\eta\mu\iota$ (also Boeot. and Hom.) = $\delta\acute{\epsilon}\omega$.

230. Other characteristics, mostly in common with various other dialects:

- | | |
|---|--|
| 1. f initial till about 400 B.C.;
intervocalic only in a VI
cent. inscr. 52,53 | 11. $\tau\eta\eta\nu\omicron\varsigma$ ($\tau\eta\eta\epsilon\acute{\iota}$) = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 2. Peculiarities in use of spir.
asper. 58 a, c | 12. $\rho\acute{o}\iota\kappa\omega$ = $\omicron\acute{\iota}\kappa\omicron\theta\epsilon\nu$. 132.7 |
| 3. $\tau\acute{\omega}\lambda$ $\Lambda\alpha\beta\upsilon\alpha\delta\acute{\alpha}\nu$, $\tau\omicron\upsilon\nu$ $\nu\acute{o}\mu\omicron\upsilon\varsigma$,
etc. 96,97 | 13. $\acute{\epsilon}\chi\theta\acute{o}\varsigma$, $\acute{\epsilon}\chi\theta\omega$. 133.3 |
| 4. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$. 89.3 | 14. $\acute{\epsilon}\nu\delta\acute{o}\varsigma$, $\acute{\epsilon}\nu\delta\omega$, $\acute{\epsilon}\nu\delta\upsilon\varsigma$. 133.4 |
| 5. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 | 15. $\pi\omicron\acute{\iota}$ (beside $\pi\acute{o}\tau$) = $\pi\rho\acute{o}\varsigma$.
135.6 b |
| 6. $\acute{\iota}\alpha\rho\eta\acute{\iota}\omicron\nu$ etc. 164.1 | 16. 3 pl. perf. in $-\alpha\tau\iota$. 138.4 |
| 7. $\acute{\epsilon}\nu\eta\eta$ = $\acute{\epsilon}\nu\acute{\nu}\epsilon\acute{\alpha}$. 42.1 | 17. Infin. $-\epsilon\nu$. 153.2 |
| 8. $\hbar\epsilon\beta\delta\epsilon\mu\omicron\varsigma$ = $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$. 114.7 | 18. $\sigma\upsilon\lambda\acute{\epsilon}\omega$ = $\sigma\upsilon\lambda\acute{\alpha}\omega$. 161.2 |
| 9. $\alpha\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{o}\varsigma$, $\alpha\upsilon\sigma\alpha\nu\tau\acute{o}\varsigma$. 121.4 | 19. $\sigma\tau\epsilon\phi\alpha\nu\acute{\omega}$ = $\sigma\tau\epsilon\phi\alpha\nu\acute{o}\omega$. 159 |
| 10. $\tau\omicron\upsilon\tau\alpha$ = $\tau\acute{\alpha}\upsilon\tau\alpha$. 124 | 20. $\pi\omicron\acute{\iota}\omega\nu\tau\iota$, $\pi\omicron\acute{\iota}\omicron\nu\tau\omega\nu$. 42.5 d, 6 |
| | 21. $\pi\omicron\iota\epsilon\acute{\iota}\nu\tau\alpha\iota$. 158 |
| | 22. $\eta\tau\alpha\iota$ (late). 163.9 |

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek $\kappa\omicron\upsilon\nu\eta$ (see 279), resulting in the striking mixture (e. g. dat. pl. $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$, $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$, $\pi\acute{\alpha}\sigma\iota$) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ἰστάνθω, θέλωνθι, κλαρωσῖ* (*î = εἶ*) from Stiris, near the Boeotian boundary, and the spellings *κῆ* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

Locrian

232. West Greek characteristics. See **223–225**.

233. Northwest Greek characteristics. See **226**.

234. In common with various other dialects:

- | | |
|---|---|
| 1. <i>κοθαρός</i> (<i>Περροθαριᾶν</i>). 6 | 5. <i>κᾶ(τ) τόν, πὸ(τ) τόν</i> , etc. 95 a |
| 2. <i>Ὀπόεντι, Ὀποντίους</i> . 44.4 | 6. <i>ἐχθός = ἐκτός</i> . 133.3 |
| 3. <i>φ</i> initial and sometimes intervocalic. 52, 53 | 7. <i>ποί = πρὸς</i> , once. 135.6 b |
| | 8. <i>δείλομαι = βούλομαι</i> . 75 |
| 4. Peculiarities in use of spiritus asper. 58 a, d | |

235. Special Locrian:

- | | |
|---|---|
| 1. Assim. of <i>ἐκ</i> in <i>ἐ(τ) τᾶς, ἐ(λ) λιμένος</i> , etc. 100 | 3. <i>ἡρέσται = ἐλέσθαι</i> . 12 |
| 2. <i>φρίν = πρίν</i> . 66 | 4. <i>κατά</i> according to w.gen. 136.5 |
| | 5. <i>φότι</i> beside <i>ὅτι</i> . 129.2 a |

236. The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See **279**. In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (**107.3**) is noteworthy.

Elean

237. West Greek characteristics. See **223–225**.

238. Northwest Greek characteristics. See **226**.

239. In common with various other dialects:

1. η , ω = $\bar{\sigma}$ purious $\epsilon\iota$, $\omicron\upsilon$. 25
2. Psilosis. 57
3. $\delta\delta$ (also $\tau\tau$) = ζ . 84
4. $\rho\rho$ = $\rho\sigma$. 80
5. Rhotacism of final s . 60.1
6. Loss of intervocalic σ (late). 59.3
7. f init. even before consonants, rarely intervoc.; late $\beta\omicron\iota\kappa\acute{\iota}\alpha\rho$ = $\omicron\iota\kappa\acute{\iota}\alpha\varsigma$. 51-55
8. $\alpha\iota\lambda\acute{o}\tau\rho\iota\alpha$ = $\acute{\alpha}\lambda\lambda\acute{o}\tau\rho\iota\alpha$. 74 *b*
9. Omission of ι in $\acute{\epsilon}\alpha$ = $\acute{\epsilon}\eta$, etc. 31
10. $\gamma\rho\omicron\phi\acute{\epsilon}\upsilon\varsigma$ = $\gamma\rho\alpha\phi\acute{\epsilon}\upsilon\varsigma$. 5
11. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75
12. Nom. sg. $\tau\acute{\epsilon}\lambda\epsilon\sigma\tau\acute{\alpha}$. 105.1 *a*
13. Dat. sg. $-οι$. 106.2
14. Acc. pl. $-αις$, $-αι\rho$, $-οι\rho$. 78
15. Dat. pl. $\phi\upsilon\nu\gamma\acute{\alpha}\delta\epsilon\sigma\sigma\iota$ (but usually $-οις$). 107.3
16. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma$, $-\acute{\eta}\rho\omicron\varsigma$. 111.1
17. $\acute{\alpha}\sigma\sigma\iota\sigma\tau\alpha$ = $\acute{\alpha}\gamma\chi\iota\sigma\tau\alpha$. 113.3
18. $\tau\omicron\acute{\iota}$, $\tau\alpha\acute{\iota}$ = $\tau\acute{o}\delta\epsilon$, $\tau\acute{\alpha}\delta\epsilon$. 122
19. $\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$ = $\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\nu$. 133.6
20. $\acute{\upsilon}\pi\acute{\alpha}$ = $\acute{\upsilon}\pi\acute{o}$. 135.3
21. Infin. $-\eta\nu$. 153
22. 3 sg. subj. $-\eta$ ($\acute{\epsilon}\kappa\pi\acute{\epsilon}\mu\mu\alpha$). 149
23. Aor. subj. in \bar{a} ($\phi\upsilon\nu\gamma\alpha\delta\acute{\epsilon}\upsilon\alpha\nu\tau\iota$, $\pi\omicron\iota\acute{\eta}\alpha\tau\alpha\iota$). 151.1
24. 3 sg. opt. $-\sigma\epsilon\iota\epsilon$ ($-\hbar\alpha\iota\epsilon$). 152.4
25. $\mu\iota$ -forms $\sigma\upsilon\lambda\alpha\acute{\iota}\epsilon$, $\delta\alpha\mu\omicron\sigma\iota\omicron\acute{\iota}\alpha$, $\delta\alpha\mu\omicron\sigma\iota\omega\mu\epsilon\nu$. 157 *b*
26. $\acute{\epsilon}\gamma\rho\alpha(\mu)\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$ = $\gamma\epsilon\gamma\rho\alpha\mu\mu\epsilon\nu\omicron\varsigma$. 137

240. Special Elean :

1. \bar{a} = η . 15
2. a = ϵ , not only before ρ , but after ρ , before final ν , etc. 12 with *a*
3. $\pi\acute{o}\lambda\epsilon\rho$ = $\pi\acute{o}\lambda\iota\varsigma$. 18 *b*
4. ζ = δ (only in earliest inscr.). 62.2
5. $\sigma\sigma$ = $\sigma\theta$ (late). 85.2
6. $\mu\acute{\epsilon}\upsilon\varsigma$ = $\mu\acute{\eta}\nu$. 112.3
7. Dual $\delta\upsilon\omicron\iota\omicron\iota\varsigma$, $\alpha\upsilon\tau\omicron\iota\omicron\iota\rho$. 106.6
8. Verbs in $-\epsilon\iota\omega$ ($-\alpha\iota\omega$) = $-\epsilon\nu\omega$. 161.1
9. $\acute{\eta}\sigma\tau\omega$ = $\acute{\epsilon}\sigma\tau\omega$. 163.5
10. $\pi\acute{\alpha}\sigma\kappa\omega$ = $\pi\acute{\alpha}\delta\sigma\chi\omega$. 66
11. $\tau\acute{\iota}\alpha\rho\hat{\omicron}$, $\tau\acute{\epsilon}\pi\iota\acute{\alpha}\rho\omicron\iota$, etc. 94.9
12. $\acute{\alpha}\nu\epsilon\upsilon\varsigma$ = $\acute{\alpha}\nu\epsilon\upsilon$, and used w. acc. 133.6, 136.4
13. Opt. w. $\kappa\alpha$ in commands; also subj. (late). 175
14. Opt. regularly in fut. conditions etc. 176
15. For peculiar words and meanings, see, in Glossary, $\gamma\rho\acute{\alpha}\phi\omicron\varsigma$, $\delta\acute{\iota}\kappa\alpha\iota\alpha$, $\delta\acute{\iota}\phi\upsilon\iota\omicron\varsigma$, $\phi\acute{\epsilon}\rho\rho\omega$, $\kappa\alpha\tau\iota\alpha\rho\alpha\acute{\iota}\omega$, $\acute{\iota}\mu\acute{\alpha}\sigma\kappa\omega$, $\theta\eta\lambda\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$, $\acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\omicron\varsigma$.

241. *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., $\alpha\rho$ from $\epsilon\rho$ is, with one exception ($\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$), given up, as in $\theta\eta\lambda\upsilon\tau\acute{\epsilon}\rho\alpha\nu$, $\acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\alpha\nu$ (note also

έρσεν- = earlier *φαρρεν-*), and *περί* (earlier *πάρ*, with apocope), though *ρα* from *ρε* is seen in *κατιαραίων*; *πάσχω* has its usual form (earlier *πάσκω*); the characteristic Elean words *φέρρω* = *φεύγω* in its technical sense, *δίφυιον* (*ζίφυιον*), and *γράφος* have given place to the usual *φεύγω*, *διπλάσιον*, and *γράμμα*. The Damocrates decree (no. 61), from the first half of the third century B.C., has *ερ*, never *αρ*, *ὑπό* not *ὑπά*, and shows considerable *κοινή* influence in the vocabulary, e.g. *καθώρ* (*καθώς*), *ἐγκήτησις*.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final *ς* is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both *σσ*, not *στ*, = *σθ*, loss of intervocalic *σ*; in no. 60 *ττ*, not *δδ*, = *ζ*, dat. pl. *φυγάδεσσι* (not *-οις*); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic *κοινή* in public inscriptions of Elis belongs to the end of the third century B.C.

DORIC

Laconian

242. West Greek characteristics. See 223–225.

243. Other characteristics, mostly in common with various other dialects:

- | | |
|--|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | 9. <i>αὐτός</i> reflex. 121.3 |
| 2. <i>ι</i> from <i>ε</i> before vowels. 9.5 | 10. <i>τετράκιν</i> etc. 133.6 |
| 3. <i>h</i> from intervoc. <i>σ</i> . 59.1 | 11. Adv. <i>ταυτᾶ</i> , <i>ἡᾶτ'</i> , <i>πέποκα</i> .
132.5a,6 |
| 4. Rhotacism of finals (late). 60.2 | 12. <i>ἄσσιστα</i> = <i>ἄγχιστα</i> . 113.3 |
| 5. <i>σ</i> = <i>θ</i> (late in inser.). 164 | 13. Infin. <i>-ην</i> . 153 |
| 6. <i>Ποιοιδάν</i> = <i>Ποσειδών</i> . 49.1,
61.5 | 14. 3 pl. inv. <i>-ντω</i> . 140.3a |
| 7. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3 | |
| 8. <i>φ</i> initial till about 400 B.C.; intervocalic in early inscriptions;
later sometimes <i>β</i> . 50–53 | |

244. *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (278), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70-73.

Heracleian

245. West Greek characteristics. See 223-225.

246. In common with various other dialects:

- | | |
|--|--|
| 1. η, ω = spurious $\epsilon\iota, \omicron\upsilon$. 25 | 8. $\delta\eta\lambda\omicron\mu\alpha\iota = \beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. 75 |
| 2. ι from ϵ before vowels. 9.6 | 9. $\tau\rho\acute{\iota}\varsigma$ nom. pl. 114.3 |
| 3. $\acute{\alpha}\nu\epsilon\pi\acute{\iota}\gamma\rho\omicron\phi\omicron\varsigma$. 5 | 10. $\tau\eta\grave{\nu}\omicron\varsigma = \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$. 125.1 |
| 4. $\kappa\omicron\theta\alpha\rho\acute{\omicron}\varsigma, \tau\omicron\phi\iota\acute{\omega}\nu$. 6 | 11. $\acute{\alpha}\nu\omega\theta\alpha, \acute{\epsilon}\mu\pi\rho\omicron\sigma\theta\alpha$. 133.1 |
| 5. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 12. Infin. $-\epsilon\nu$. 153.2 |
| 6. φ initial, but with many irregularities. 50 <i>b</i> | 13. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 7. Peculiarities in use of spiritus asper. 58 <i>c, d</i> | 14. $\acute{\epsilon}\nu\tau\epsilon\varsigma = \omicron\nu\tau\epsilon\varsigma$. 163.8 |
| | 15. $\acute{\alpha}\nu\eta\epsilon\omega\sigma\theta\alpha\iota$. 146.4 |
| | 16. Article as relative. 126 |

247. Special Heracleian:

- | | |
|---|---|
| 1. $\acute{\epsilon}\nu\tau\alpha\sigma\sigma\iota, \pi\omicron\iota\omicron\acute{\nu}\tau\alpha\sigma\sigma\iota$. 107.3 | 5. $\acute{\epsilon}\rho\rho\eta\gamma\acute{\epsilon}\iota\alpha = \acute{\epsilon}\rho\rho\omega\gamma\upsilon\acute{\iota}\alpha$. 146.4, |
| 2. $\gamma\epsilon\gamma\rho\acute{\alpha}\psi\alpha\tau\alpha\iota, \mu\epsilon\mu\iota\sigma\theta\acute{\omega}\sigma\omega\tau\alpha\iota$. 146.3 | 148 |
| 3. $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma, \mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\tau\alpha\iota$. 42.5 <i>b</i> | 6. $\kappa\lambda\acute{\alpha}\tau\acute{\omega}\gamma = \kappa\lambda\acute{\epsilon}\iota\omega$. 142 <i>a</i> |
| 4. $\pi\epsilon\phi\upsilon\tau\epsilon\upsilon\kappa\eta\mu\epsilon\nu$. 147.2 | 7. $\pi\omicron\lambda\iota\sigma\tau\acute{\omicron}\varsigma = \pi\lambda\acute{\epsilon}\iota\sigma\tau\omicron\varsigma$. 113.2 |

248. *κοινή* influence. *κοινή* forms appear now and then in the Heracleian Tables, especially in the numerals. Thus $\tau\rho\acute{\epsilon}\iota\varsigma$ beside $\tau\rho\acute{\iota}\varsigma$ — $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma, \tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\upsilon\tau\alpha$ beside $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma, \tau\epsilon\tau\rho\acute{\omega}\kappa\omicron\upsilon\tau\alpha$ — $-\kappa\acute{\omicron}\sigma\iota\omicron\iota$ beside $-\kappa\acute{\alpha}\tau\iota\omicron\iota$ — $\chi\acute{\iota}\lambda\iota\omicron\iota$ for $\chi\eta\acute{\lambda}\iota\omicron\iota$ — $\phi\acute{\epsilon}\iota\kappa\alpha\tau\iota$, with $\epsilon\iota$ from $\acute{\epsilon}\iota\kappa\omicron\sigma\iota$, beside $\phi\acute{\iota}\kappa\alpha\tau\iota$ — $\epsilon\acute{\iota}$ beside $\alpha\acute{\iota}$ — $\hbar\omicron\iota$ beside $\tau\omicron\acute{\iota}$.

Argolic

249. West Greek characteristics. See 223–225. But *δικάσαι*, not *δικάζαι*, 142.

250. Other characteristics, mostly in common with various other dialects:

- | | |
|---|--|
| 1. Intervoc. <i>σ</i> to <i>h</i> , and lost. 59.2 | 11. <i>τύ</i> acc. sg. 118.5 |
| 2. <i>πάνσα</i> , <i>ένς</i> , <i>τόνς</i> , etc. 77.3, 78 | 12. <i>νιν</i> acc. sg. 3 pers. pron. 118.5 |
| 3. <i>ιαρός</i> with lenis. 58 <i>b</i> | 13. <i>τῆνος</i> = <i>έκεῖνος</i> . 125.1 |
| 4. <i>ποί</i> = <i>πρός</i> , before dentals. 135.6 <i>b</i> | 14. <i>έχθοι</i> , <i>ένδοι</i> . 133.3, 4 |
| 5. <i>άλιάσσις</i> etc. 164.3 | 15. <i>άνενν</i> = <i>άνεν</i> . 133.6 |
| 6. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , sometimes. 25 <i>a</i> | 16. <i>συντιθησι</i> . 138.1 |
| 7. <i>ι</i> from <i>ε</i> before vowels, sometimes. 9.7 | 17. Infin. <i>-εν</i> . 153.2 |
| 8. <i>γροφεύς</i> etc. 5 | 18. 3 pl. imv. <i>-ντω</i> . 140.3 <i>a</i> |
| 9. <i>πεδά</i> = <i>μετά</i> . 135.5 | 19. <i>έσσα</i> , <i>έασσα</i> = <i>οὔσα</i> . 163.8 |
| 10. <i>φ</i> in all positions in earliest inscriptions; initial till about 400 B.C. 52–55 | 20. <i>γράφσμα</i> = <i>γράμμα</i> . 164.4 |
| | 21. <i>ά(φ)ρητεύω</i> <i>preside</i> . 55 |
| | 22. <i>τρέω</i> = <i>φένγω</i> <i>be banished</i> . No. 78.5, note |
| | 23. <i>άρτῶναι</i> , official title. No. 78.2, note |

251. There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ές* and *τός* (less probably *τόςς*) in contrast to Arg. *ένς*, *τόνς*. Cf. Cret. *τός* beside *τόνς*, 78. From Hermione are also found genitive singular and accusative plural in *-ω*, *-ως*.

Corinthian

252. West Greek characteristics. See **223–225**.

253. In common with various other dialects:

- | | |
|--|---|
| 1. ἐνθεῖν = ἐλθεῖν. 72 | 7. ἐνδός, ἐνδοί, ἔξοι. Syrac. 133.4,5 |
| 2. λῶ = θέλω. Glossary | 8. 3 pl. imv. -ντω. 140.3 a |
| 3. Ἀπέλλων = Ἀπόλλων. 49.3 | 9. ϝ in early inscr. in all positions; init. till about 400 B.C.; sometimes β. 51–55 |
| 4. μῆς = μήν. 112.3 | |
| 5. Hyponcoristics in -ην. 165.7 | |
| 6. πόδεσσι etc., in various colonies. 107.3 | |

254. Special Corinthian. Very early monophthongization of *ει* and *ου*. **28, 34**

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of κοινή forms is considerable.

Megarian

256. West Greek characteristics. See **223–225**.

257. In common with various other dialects:

- | | |
|---|---|
| 1. ἀμφιλλέγω. 89.3 | 4. Gen. sg. m. Φάγα̃ς etc. 105.2 b |
| 2. ευ = εο, late. 42.5 | 5. μῆς = μήν. 112.3 |
| 3. ϝ initial in V cent., but lost between vowels. | 6. λῶ = θέλω. Glossary |
| | 7. λάζομαι = λαμβάνω. Glossary |

258. Special Megarian:

- | | |
|--|--------------------------|
| 1. Θέδωρος, Θεοκλείδας, etc. 42.5 d | 2. σά = τίνα. 128 |
| 3. αἰσιμνάτας, αἰσιμνάω = αἰσυμνήτης, αἰσυμνάω. 20. Apart from the difference of vowel, the words are peculiar to Megarian and Ionic. | |

259. Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows κοινή influence.

Rhodian

260. West Greek characteristics. See 223-225.

261. In common with various other dialects:

- | | |
|---|---|
| 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | 6. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$. 133.6 |
| 2. η, ω = spurious $\epsilon\iota, \omicron\upsilon$, in some words. 25 <i>a</i> | 7. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 3. $\iota\epsilon\rho\acute{o}\varsigma$ with lenis. 58 <i>b</i> | 8. $\tau\iota\mu\acute{\epsilon}\omega = \tau\iota\mu\acute{\alpha}\omega$. 161.2 |
| 4. $\delta\acute{\omicron}\pi\upsilon\varsigma, \upsilon\acute{\iota}\varsigma$. 132.4 | 9. $\tau\iota\mu\acute{\alpha}\kappa\rho\acute{\alpha}\tau\eta\varsigma$ etc. 167 |
| 5. $\acute{\omicron}\kappa\kappa\alpha = \acute{\omicron}\kappa\alpha$ κα. 132.9 | 10. $\chi\rho\acute{\eta}\mu\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |

262. Special Rhodian: Infinitive in $-\mu\epsilon\iota\nu$. 154.5. $\kappa\tau\omicron\acute{\iota}\nu\alpha$, denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus. $\mu\alpha\sigma\tau\rho\acute{o}\iota$ as the highest officers of the state are peculiar to Rhodes.

263. $\kappa\omicron\iota\nu\acute{\eta}$ influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric $\kappa\omicron\iota\nu\acute{\eta}$ (278), though with frequent retention of the characteristic infinitive in $-\mu\epsilon\iota\nu$. In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

Coan

264. West Greek characteristics. See 223-225.

265. In common with various other dialects:

- | | |
|---|---|
| 1. $\epsilon\nu = \epsilon\omicron$. 42.5 | 7. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$. 133.6 |
| 2. η, ω = spurious $\epsilon\iota, \omicron\upsilon$, in some words. 25 <i>a</i> | 8. Aor. subj. $\upsilon\pi\omicron\kappa\acute{\upsilon}\psi\epsilon\iota$. 150 |
| 3. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$. 49.4 | 9. Infin. $-\epsilon\nu$; also in contract verbs. 153.2,3 |
| 4. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota = \beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$. 75 | 10. 3 pl. imv. $-\nu\tau\omega$. 140.3 <i>a</i> |
| 5. Acc. pl. $-\omicron\varsigma$ beside $-\omicron\upsilon\varsigma$. 78 | 11. $\chi\rho\acute{\eta}\mu\zeta\omega = \theta\acute{\epsilon}\lambda\omega$. Glossary |
| 6. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\acute{\epsilon}\omicron\varsigma, -\acute{\eta}$, but early $-\acute{\eta}\iota, -\acute{\eta}\varsigma$. 113.3 | |

266. There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ἱερεὺς* beside *ἰαρεύς*, *εἰκάς* beside *ἰκάς*, acc. pl. *τρῆις*, *ἔστία* beside *ἰστία*, etc., but preserves some forms which are never found later as *ἱερῇ*, *τεταρτῆς* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in 278.

Theran

267. West Greek characteristics. See 223–225.

268. In common with various other dialects:

- | | |
|--|---|
| 1. <i>ευ</i> = <i>εο</i> . 42.5 | 7. Acc. pl. <i>-ος</i> . 78 |
| 2. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , in some words. 25 <i>a</i> | 8. <i>πεδά</i> = <i>μετά</i> . 135.5 |
| 3. <i>οὔρος</i> from <i>ὄρφος</i> . 54 | 9. <i>ἑξᾶν</i> = <i>ἑξῆς</i> . 133.6 |
| 4. <i>ϝ</i> lost in the earliest times. 50 | 10. Subj. <i>πέπρᾱται</i> etc. 151.1 |
| 5. <i>ρρ</i> = <i>ρσ</i> . 80 | 11. Infin. <i>-εν</i> ; also in contract verbs. 153.2,3 |
| 6. <i>δῆλομαι</i> = <i>βούλομαι</i> . 75 | |

269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η*, *ω* = spurious *ει*, *ου*, and show some special peculiarities, as *ἰαρές* nom. and acc. pl. of *ἰαρεύς* (111.3), *τελεσφορέντες* (157).

Cretan

270. West Greek characteristics. See 223–225. But *οἶ*, *αἶ*, not *τοί*, *ταί*, and *Ἄρτεμις* not *Ἄρταμις*.

271. In common with various other dialects:

- | | |
|--|---|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25 | 6. Psilosis. 57 |
| 2. <i>ξῆνος</i> from <i>ξένφος</i> , etc. 54 | 7. <i>ϝ</i> init. till III cent. B.C.; sometimes <i>β</i> ; <i>ῥίσφος</i> ; intervoc. only in epds. 50–54 |
| 3. <i>ι</i> from <i>ε</i> before vowel. 9.4 | |
| 4. <i>τράπω</i> , <i>τράφω</i> . 49.2 | |
| 5. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3 | 8. <i>πάνσα</i> etc. 77.3 |

9. *τόνς* beside *τός*, etc. 78
10. *ττ* in *πράττω* etc. 81
11. *ττ* in *ὁπότες* etc. 82
12. *δδ, δ* (sometimes *ττ, τ*) = ζ. 84
13. *ττ* = *πτ*. 86.2
14. *ττ* = *στ* (rare). 86.4
15. *ἐς* = *ἐξ* before cons. 100
16. *αὐτόν* neut. = *αὐτό*. 125.2
17. *ὅπυι* = *ὅποι*, etc. 132.4
18. *πρόθθα* = *πρόσθε*. 133.1
19. *ἐνδός, ἔξοι*. 133.4,5
20. *αὐτιν, αὐταμέριν*. 133.6
21. *πεδά* = *μετά*. 135.5
22. *ἀντί* in presence of, ἀμφί concerning. 136.7,8
23. Aor. subj. *λαγάσει* etc. 150
24. Subj. *πέπᾱται* etc. 151.1
25. Infin. *-εν*; also in contract verbs. 153.2,3
26. Verb-forms in *-ιω (-ιω)* = *-αω*. 161.2
27. *ἴαττα* = *οῖσα*. 163.8
28. *λῶ (λείω)* = *θέλω*. Glossary
29. *πόλις* = *δήμος*. Glossary
30. *καρτερός* = *κρατερός*, in meaning = *κύριος*. 49.2 a, Glossary

272. Special Cretan :

1. *υ* = *λ* before cons., sometimes. 71
2. *θθ* (rarely *τθ*) = *σθ*. 85.3
3. *θθ* = *σσ*, late. 81 a
4. *ττ* = *κτ*. 86.1
5. *νν* = *ρν*. 86.5
6. *μμ* = *μν*. 86.6
7. *πρεῖγυς, πρεῖγων, πρεῖγιστος*, etc. = *πρέσβυς* etc. 86.3
8. *μαίτυρ-* = *μάρτυρ-*. 71 a
9. Assimilation in sentence combination more extensive than elsewhere. 97.4,5, 98
10. Acc. pl. of cons. stems in *-ανς*. 107.4
11. Acc. pl. *τρίνς*. 114.3
12. *ῥιν αὐτῶι, τὰ ῥὰ αὐτᾶς* = *ἐαυτῶι, τὰ ἐαυτῆς*. 121.1
13. *ὅτις*, gen. sg. *ὄτι*, acc. pl. neut. *ᾄτι*, dat. sg. *ὄτιμι*. 129.3, 128
14. *ὄτειος* = *ὄποιος*. 130
15. *ὄτερος* = *ὀπότερος*. 127
16. *ὅπαι* as final conj. 132.5,8 a
17. *πορτί* = *πρός*. 70.1, 135.6
18. *αἰλέω* = *αἰρέω*. 12
19. Infin. *-μην* beside *-μεν*. 154.4
20. *θῖνος* = *θεῖος*. 164.9
21. *τέλομαι* = *ἔσομαι*. 163.10
22. *ὠνέω, πεύθω, ἐλευσέω*. 162.9
23. *λαγαίω* release. 162.8
24. *κόσμος*, official title. Glossary

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Cnossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Latos, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *εο*, which, instead of becoming *ιο*, appears as *ο* in close, *ω* in open, syllables (42.5 c, d), e.g. *κοσμώντες, ἐπαινῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμώντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimolus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon

sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaeans envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laonians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a σ in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic σ (*h* or σ) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1.2. The fact that Arcadian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, agreeing with Cyprian $\sigma\iota\varsigma$ and $\kappa\acute{\alpha}\varsigma$, are found only in one early

inscription (no. 16), while all others have $\tau\acute{\iota}\varsigma$ and $\kappa\alpha\acute{\iota}$, may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable, $\pi\lambda\acute{o}\varsigma$ was replaced by the usual $\pi\lambda\acute{\epsilon}\omicron\nu$, in spite of the fact that other equally marked peculiarities like $\acute{\iota}\nu = \acute{\epsilon}\nu$ were unaffected. The Eleians gave up even in the sixth century their use of ζ for the δ of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

276. Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic $H = \eta$ (4.6). It is not accidental that $\epsilon\nu$ for $\epsilon\omicron$, though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as $\tau\acute{\epsilon}\lambda\epsilon\omega\varsigma$ and $\acute{\alpha}\pi\omicron\delta\epsilon\acute{\xi}\acute{\alpha}\nu\tau\omega$. Even in the fifth century the coins of the Rhodian Ialysus show Ἰελυσίου beside Ἰαλυσίου . Through the medium of the Doric $\kappa\omicron\iota\nu\acute{\eta}$ of the other islands (278), some Ionic peculiarities have even spread to Crete, e.g. at Itanos $\epsilon\nu = \epsilon\omicron$, $\epsilon\omicron = \epsilon\nu$, and $\chi\rho\epsilon\acute{\omega}\mu\epsilon\theta\alpha$.

277. The Attic $\kappa\omicron\iota\nu\acute{\eta}$. The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

278. The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μεν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἰ* for *αἰ*, side by side with the retention of *κα*, resulting in the hybrid *εἰ κα*, is very general, while the

opposite, *αἰ ἄν*, is unknown. *ἱαρός* is replaced by *ἱερός*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρῆς* for *τρῖς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἑκατι*, *τεσσαράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλείς*, but acc. sg. *βασιλῇ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οί*, *αί* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οί* occurring not infrequently even in the same inscription. Attic *ου* from *εο* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Coreyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-εως*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτους* etc. (SGDI. 3758), Core. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξῆνος* or *ξεῖνος* etc. (54), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ὦν* beside *ἐόν*, imperative ending *-ντων* beside *-ντω*, *πρώτος* beside *πρᾶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ā* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέρουντι*, Doric future, future and aorist in *ξ* (142), *άμές* etc. Att. *η*, *ᾶν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ā* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely $\acute{\epsilon}\nu = \epsilon\iota\varsigma$, and the dative plural of consonant stems in *-ois*. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek *κοινή*, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in *-ois* is found in Arcadia, Messenia (also $\acute{\epsilon}\nu = \epsilon\iota\varsigma$), and Laconia. There is one example even as far away as Crete (*λιμένους* SGDI.4942 b; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaea, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek *κοινή* as defined above (they do not have $\acute{\epsilon}\nu = \epsilon\iota\varsigma$, or the dative plural of consonant stems in *-ois*), but in the Doric *κοινή*. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Coreyra, nor that of Achaea from that of Corinth and Sicyon.

In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

280. Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (180–273), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently,—Boeot. *ἄως*, a contamination of *ᾶς* and *ἔως*,—Heracl. *φείκατι*, a contamination of *φίκατι* and *εἴκοσι*,—Boeot. *ζῶωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δῶωνθι*),—Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*),—Thess. acc. pl. *γινομένος* with dialectic case-ending, but Attic stem (pure Thess. *γινυμένος*),—Epid. *έώρη* with Doric ending *-η* from *-αε*, but Attic stem *έώρ-* from **ῥόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ῥῖβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾱ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian. Cf. also on Cret. *Πύτιος*, 63.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70-73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see 277, end, and note to nos. 70-73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.

PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs Ε and Ο, when representing long vowels, no matter whether the later spelling is η, ω or ε, ου, are transcribed simply ε̄, ο̄. The spiritus asper, when expressed in the original, is transcribed h, leaving the use of ϝ as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

- [] for restorations of letters no longer legible.
- < > for letters inscribed by mistake, and to be ignored by the reader.
- () for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.
- - - for a lacuna, where no restoration is attempted.

.... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

Ionic

East Ionic

1. Sigeum. Early VI cent. B. C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic.

A
5 Φανοδίκῳ | ἐμὶ τῷ ῥμοκράτεος τῷ | Προκοunn||σῖδ· κρητῆρ|α δὲ καὶ
10 ὑποκ|ρητῆριον κ|αὶ ἡθμὸν ἐς πρυτανῆιον || ἔδωκεν Σ[ιγεῖνσι]ν.

B Φανοδίκῳ εἰμὶ τῷ | Ἡρμοκράτῳ τῷ | Προκο(ν)|νῆσιδ· καὶ γὰρ κρα-
5 τῆρα | καπίστατον καὶ ἡῆθ||μὸν ἐς πρυτανεῖον ἔ|δόκα μνῆμα Σι-
10 γε(ι)|εῦσι, ἐὰν δέ τι πάσχ|ῳ, μελεδαίνῃν με, ὅ | Σιγιεῖς. καὶ μ' ἐπο|| (ίῃ)-
σεν Χαῖσῶπος καὶ ἡαδελφοί.

1. Monument of Phanodiceus of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigeian prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e.g. Ion. κρητῆρα with η after ρ, πρυτανῆιον = Att. πρυτανεῖον, and τῷ ῥμοκράτεος with psilosis and consequent crasis and uncontracted -εος in contrast to Att. τῷ Ἡρμοκράτῳ. So ὑποκρητῆριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differ-

ences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐμὶ in A, εἰμὶ in B, where the spelling εἰ at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εῦσιν in A, -εῦσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former

2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.10. Greek Inscr.Brit.Mus.IV.1.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I, pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Solmsen 45. For the character Υ , see 4.1. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τὰδε ὁ σύλλογ[ος] ἐβδλεύσατο | ὁ Ἀλικαρνατ[έω]ν καὶ Σαλμα-
κιτέων καὶ Λύγδαμις ἐν τῇ ἱερῇ[ι] | ἀγορῇ, μὴνὸς Ἑρμαιῶνος
πέμ[π]τη ἰσταμένῳ, ἐπὶ Λέοντος πρύταν[εύον]τος τῷ Ὀατάτιος 5
κα[ὶ] Σα[ρυν]ῳ ἄλλῳ τῷ Θεκυίῳ νε[ωπ]οί[ω]. τῷ μνήμονας μὴ
παραδιδό[ναι] μήτε γῆν μήτε οἶκ[ι] τοῖς μνήμοσιν ἐπὶ Ἀπολ- 10
λωνίδεω τῷ Λυγδάμιος μνημονεύοντος καὶ Παναμύν τῷ Κασβώλ-
λιος καὶ Σαλμακιτέων μνημονευόντων Μεγαβάτεω τῷ Ἀ[φ]υάσιος 15
καὶ Φορμίωνος τῷ Π[α]νυάτιος. ἣν δέ τις θέλῃ δικάζεσθαι περὶ
γῆς ἢ οἰκίων, ἐπικαλ[έ]τω ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[ε] | ὁ
ἄσδος ἐγένετο· νόμῳ δὲ κατὰ π[ρ]ὸ νῦν ὀρκῶν (α)ι τῷ δικαστῇ 20
ὅτ[ι] | ἂν οἱ μνήμονες εἰδῶσιν, τοῦτο | καρτερὸν εἶναι. ἣν δέ τις
ὑστερον | ἐπικαλῇ τούτῳ τῷ χρόνῳ τῶν | ὀκτωκαίδεκα μηνῶν, ὀρκον
εἶναι τῷ νεμομένῳ τῇ γῇ ἢ τὰ οἶκ[ι]α, ὀρκὸν δὲ τῷ δικαστῇ 25

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemones or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases

be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκώτερος in the Gortynian Law-Code),

ἡμί[ε]κτον δεξαμένως· τὸν δὲ ὄρκον εἴ[ν]αι παρεόντος τῷ ἐνεστη-
 30 κότης· καρτερός δ' εἶναι γῆς καὶ οἰκίων οἴτινες | τότε εἶχον ὅτε
 Ἀπολλωνίδης καὶ Παναμύης ἐμνημόνευον, εἰ μὴ ὕστερον ἀπεπέ-
 ρασαν. τὸν νόμον τοῦτον | ἦν τις θέλει συγχέαι ἢ προθηταί[ε]
 35 ψῆφον ὥστε μὴ εἶναι τὸν νόμον τοῦτον, τὰ ἔοντα αὐτῷ πεπρή-
 σθω | καὶ τῷ πολλῶνος εἶναι ἱερὰ καὶ αὐτὸν φεύγειν αἰεὶ· ἦν δὲ μὴ
 ἦι αὐτῷ ἄξια δέκα στατήρων, αὐτὸν [π]επρήσθαι ἐπ' ἐξαγωγῇ
 40 καὶ μη[δ]αμὰ κάθοδον εἶναι ἐς Ἀλικαρνησσόν. Ἀλικαρνασσέων
 δὲ τῶς συμπάντων τοῦτοι ἐλεύθερον εἶναι, ὃς ἂν ταῦτα μὴ παρα-
 45 βαίνει, κατόπερ τὰ ὄρκια ἔταμον καὶ ὡς γέγραπται ἐν τῷ Ἀπολ-
 λῶ[νί]ω ἐπικαλῆν

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105.
 Michel 1318. Roberts 142 and pp.336 ff. Solmsen 42.

A Ὅστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισιν τὸ ξυνὸν ἢ
 5 ἐπ' ἰδιώτην, κέῖνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένῳ. | ὅστις
 ἐς γῆν τὴν Τηίην κωλύοι σῆτον ἐσάγεσθαι | ἢ τέχνῃ ἢ μηχανῇ ἢ
 10 κατὰ θάλασσαν ἢ κατ' ἡπειροῦν ἢ ἐσαχθέντα ἀνωθεοίη, κένῳ
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένῳ.

B [1, 2 fragmentary] ὅστις Τηίων ἐ[ὕθ]ύνῳι | ἢ αἰσυ[μ]νήτῃ [ἀπει-
 5 θεο](ί) ἢ | ἐπανισταίτο (ἢ αἰσυμνήτῃ), ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyes were commissioners shall be the legal possessors, unless they have disposed of it later.'—ἀπεπέρασαν: ἀποπιπράσκω, not found elsewhere. —32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be

allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—τῶς συμπάντων: τῶν συμπάντων. 96.2.

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc., as a community.—6 ff. Against those who interfere with the importation of grain.—ἀνωθεοίη: contrasted with ποιοῖ l.2. See 42.6, 157 b.

B 3ff. Against those who resist the authority of the magistrates. The εὐθυνοῖς

καὶ γένος τὸ κείνῳ. ὅστις τῷ λοιπῷ αἰσυνμῶν ἐν Τέωι ἢ γῆι τῇ
 Τη||ίηι [ἀδίκ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τ[ένει][ε] . . . αρον να [εἰδ]ῶς 10
 προδο[ίη] . . . | τή[ν] πόλ[ιν] καὶ γῆν | τὴν Τηίωι ἢ το[ύς] ἄνδρας
 [ἐν ν]||ήσωι ἢ θα[λάσσηι] το | μετε ἐν | ἀρῶ[ρ]ηι περὶ 15
 πό[λιν] . . . | λοινο προδο[ίη] ἢ κιξα]λλεῦοι ἢ κιξάλλας ὑπο[δέ- 20
 χοιτο ἢ ληίζοιτο ἢ ληιστὰς ὑποδέχοιτο εἰδὼς ἐκ γῆς τῆς Τηίης
 ἢ [θ]αλάττης φέροντας ἢ [τι κ]ακὸν βουλευοὶ περὶ Τ[ηί]ων τῷ 25
 ξυνῷ εἰδὼς ἢ π[ρὸς] | Ἑλληνας ἢ πρὸς βαρβάρους, ἀπόλλυσθαι
 καὶ αὐτὸν καὶ γένος τὸ κένῳ. | οὔτινες τιμῶχέοντες || τὴν ἐπαρὴν μὴ 30
 ποιήσεν | ἐπὶ δυνάμει καθημένῳ τῷ γῶνος Ἀνθεστηρίοισιν καὶ Ἑρα-
 κλείοισιν | καὶ Δίοισιν, ἐν τήπαρῃ | ἔχεσθαι. ὃς ἂν τὰ(ς) στήλας, 35
 ἐν ἡσιν ἡπαρὴ γέγραπται, ἢ κατὰξαι ἢ φουινκῆια ἐκκόψει ἢ ἀφα-
 νέας ποιήσει, κῆνον ἀπόλ[λυσθαι] καὶ αὐτὸν καὶ γένος [τὸ κένῳ]. 40

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383. Roberts 149 and pp.343 ff. Solmsen 41.

-ος · ἀπὸ τούτῳ μέχρι [τῆς] | τριόδῳ, ἢ 'ς Ἑρμῶνοσσαν [φ]έροι, Ἀ
 τρεῖς · ἀπὸ τῆς τριόδῳ ἄ[χ]ρι Ἑρμῶνόσσης ἐς τὴν τριόδ[ον] ἔξ· 5
 ἀπὸ τούτῳ μέχρι τῷ | Δηλίδ τρεῖς · σύνπαντες ὄροι ἐβδομήκοντα
 πέντε. | ὅση τῶν ὄρων τούτων ἔ[σ]ω, πᾶσα Λοφίτις. ἦν τίς τινα 10
 τῶν ὄρων τούτων | ἢ ἐξέλημι ἢ μεθέλημι ἢ ἀφανέα ποιήσει ἐπ' ἀδι-
 κίηι τῆς πόλεως, ἐκατὸν σ[τα]τηήρας ὀφειλέτω κατ[ί]μος ἔστω, πρη- 15
 ξάντων δ' ὀροφύλακες · ἦν δὲ μὴ πρήξοισιν, αὐτοὶ ὀφειλόντων,

must have been a superior official to the ordinary εὔθυνοι or auditors. The αἰσυνμήτης is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8–18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The τιμῶχοι are probably the regular annual magistrates, like the archons elsewhere. — ποιήσαν: ποιήσαιαν. 31.— δυνάμει: see 109.2. — καθημένῳ τῷ γῶνος κτλ.: ‘during the

assembly at the Anthesteria, etc.’ — 35 ff. Against those who damage the stele. — κατὰξαι etc.: aor. subj. 150, 176.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see 184 with references. For πρήξοισιν, short-vowel subj. like ποιήσει, see also 150. For πόλεως, see 109.2. βασιλεὺς (C 8) is the earliest example of εο = ευ (33).

20 *πρηξάντων δ' οἱ πεντεκαίδεκα τὸς ὄροφύλακας · ἢν δὲ μὴ πρήξουσιν, ἐν ἐπαρῇ ἔστω.*

B
1 [οἱ π^{||}εντεκα[ίδεκα] α ἐς βῶλ[η]ν ἐν]εικάντων [ἐν] | πέντ' ἡμέ-
5 ρη[ι]σιν· τὸς δὲ κήρυκας διαπέμφαντες ἐς τὰς χώρας κη[ρ]υσ-
10 σόντων καὶ διὰ τῆς πόλεως ἀδηνέως | γεγωνέοντες, ἀποδεκνύντες
15 τὴν ἡμέρην, ἢν ἂν λάβωσιν, καὶ τὸ πρήγμα προσκ^{||}ηρυσόντων, |
20 ὅτι ἂμ μέλλη^{||}ι πρήξεσθαι· | κἀγδικασάντων τριηκοσί^{||}ων μὴ ἴλ^{||}ασ-
25 σο^{||}νες ἀνηρίθε^{||}υτοι εόντες.

C [ἢν δέ τις τὸς πριαμένους ἀποκλή^{||}η] ἢ δικά^{||}ζεται, τὸς ἀποκλ^{||}η-
ομένους ἢ π[ό]λις δεξαμ[έ]ν^{||}η δικαζέσθω κὰν ὄφλη, [ῶ]περαποδότω·
5 τῶι δὲ πρια[μ]ένωι πρήγμα ἔστω μηδέν. [ὅ]ς ἂν τὰς πρήσις ἀκρα-
τέα[ς] | ποιῇ, ἐπαράσθω κατ' αὐτ[ὸ] | ὁ βασιλεός, ἐπὴν τὰς νο-
μ[α]ίας ἐπαρὰς ποιῇται. ||

10 τὰς γέας καὶ τὰς οἰκί^{||}ε^{||}α[ς] | ἐπρίαντο· τῶν Ἀννικῶ πα[ί]-
δων Ἰκέσιος Ἡγεπόλιος π^{||}εντακισχειλίων τριηκ[ο]σί^{||}ων τεσσ[ε]ρ[α]-
15 κόντων, Ἀθ[η]ναγ[ό]ρ[η]ς Ἡ[ρ]οδότῳ χειλί[ω]ν ἐπτακοσίων·
Θαργελέ^{||}ος | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]ὐάδησιν δισχειλίων
20 ἐ[π]τακοσίων, Θεόπροπος κο[ί]νο^{||}πίδης τὰν Καμιμήην χ[ε]ιλίων
καὶ ὀκτακοσίων ἐπ[ι]τά· Κήφιος τὰ ἐμ Μελαίνη[ι] | Ἀκτῇ τρισ-
25 χ^{||}ελίων ἐπτακο^{||}σίων ἐνενηκόντων Βία[ς] || Ἀσιῶ.

D
5 | χ[ε]ιλίων ἐνα^{||}κοσίων· Λεύκιππος Πυθῶ τ^{||}ῆν οἰκίην
10 τ[ῇ]ν Ἀνδρέος π[ε]ντακοσίων π^{||}εντηκόντων | δυὼν· Ἀσμιος || Θεό-
15 πομπος Ἀγναῖδ τὰν Οἴωι χειλίων τριηκοσίων δέκων δυὼν· Ἰ^{||}κε-
σιῶ τῷ Φίλωνος Στράτ[ι]ο^{||}ς Λυσῶ τοῖκ[ο]πεδον διηκ[ο]σί^{||}ων ἐνός.

B 'In the case of a lawsuit (πρήγμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free

from litigation. Whoever makes the sales invalid, him shall the βασιλεὺς curse, when he makes the customary imprecations.—10 ff. There purchased lands and houses: from the sons of Annices, Hicesius, son of Hegopolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philocles, son of Zenodotus, the property in Eudae for 2700; etc.—19, 20. κοῖνοπι-
δης: καὶ Οἰνοπίδης,

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.107. Ilics 134. Hoffmann III.96. Michel 501.

[Ἐδοξεν] τῇ βουλῇ καὶ τῶι | δῆμῳ Μ] αὐσσωλλο[ν Ἐ]κατ[ό-
μνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγέ]νετο π]ερὶ τὴν πόλιν τὴν
Ἐρυ[θραί]ων, εἶναι εὐεργέτην τῆς | [πόλ]εως καὶ πρόξενον καὶ 5
πολί[την]· καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμῳ καὶ εἰρήνης
ἀσυλε[ῖ] | καὶ] ἀσπονδεί, καὶ ἀτέλειαν κα[ὶ] || πρ]οεδρίην· ταῦτα δὲ 10
εἶναι αἰ[τ]ῶι καὶ ἐκγόνοις. στήσαι δὲ α[ὐ]τῶ κ]αὶ εἰκόνα χαλκῇν
ἐν τῇ ἀ[γορῇ] καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νῃν ἐν τῶι Ἀθη-
ναίῳ, καὶ || [στεφ]ανῶσαι Μανύσσωλλον μὲν | [ἐκ] δαρ]εικῶν πεντή- 15
κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρ[εικῶν]. γράψ]αι ταῦτα
ἐ(ς) στήλῃ[ν] | καὶ στήσ]αι ἐς τὸ Ἀθηναίον, || [ἐπιμεληθ] (ῆ)ναι [δὲ 20
τοὺς ἐξεταστάς].

Central Ionic

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Solmsen 46.

Νικάνδρῃ μ' ἀνέθεκεν ἡεκηβόλῳι ἰοχαίρῃ,
ϝόρῃ Δεινοδίκηῳ τῷ Ναησιῷ, ἔησοχος ἀ(λ)λήῳν,
Δεινομένεος δὲ κασιγνέτῃ, | Φηράησῳ δ' ἄλοχός ν[ύ]ν.

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27.

[τ]ῷ ἀφντῷ λίθῳ ἔμῃ ἀνδριᾶς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See 136.9.

6. Inscribed on an archaic statue of Artemis found at Delos. Θ is used as *h* and *he*, and for *η* from *ā*, but not for original *η*. See 4.6, 8*a*. In *Δεινοδίκη* and *ἀ(λ)λήῳν* the endings, as the meter shows, have the value of one syllable, like *ew* in Homer. See 41.4. The character which appears before *σ* in *Ναησιῷ* etc. is □, probably only a differentiated form of Θ, though some take it

as a sign for *ξ* and transcribe *Ναξιῷ* etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal*. For *ἀφντῷ* see 32.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lysurgus.

With two exceptions (*θάνῃ*, *διαπανθῇ*) *Η* is used only for the *η* from *ā* (or from *ea*, as *ἐπῆν*, *θύη*). See 4.6, 8*a*.

8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.877. Hoffmann III.42. Inscr.Jurid.I.pp.10 ff. Michel 398. Solmsen 47. Ziehen, *Leges Sacrae* 93.

Οἶδε νό[μ]οι περὶ τῶγ καταφθιμ[έ]νω[ν. κατὰ | τ]άδε θά[πτ]ῃν
τὸν θανόντα· ἐν ἑματίο[ις τρι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι
5 [καὶ | ἐ]πιβλέματι, ἐξῆναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ]ῇ πλέονος ἀξι-
οῖς τοῖς τρισὶ ἑκατὸν δρ[αχ]μέων. ἐχφέρειν δὲ ἐγ κλίνῃ σφηνό-
πο[δι] [κ]αὶ μὲ καλύπτῃν, τὰ δ' ὅλ[ο]σχερ[έ]α τοῖς ἑματ[ί]οις.
φέρειν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ῇ [πλέον] | τριῶν χῶν καὶ ἔλαιον
10 μὲ πλέο[ν] ἐνό[ς, τὰ δὲ || ἀ]γγεῖα ἀποφέρεισθαι. τὸν θανόν[τ]α
[φέρειν | κ]ατακεκαλυμμένον σιωπῇ μεχρὶ [ἐπὶ τὸ | σ]ῆμα. προ-
σφαγίω [χ]ρῆσθαι κατὰ τὰ π[άτ]ρια. τῇγ κλίνῃ ἀπὸ το[ῦ] σή-
[μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]ματα ἐσφέρειν ἐνδόσε. τῇ δὲ ὑστεραί[ῃ]
15 ἀ[π]οραίνειν τὴν οἰκίην ἐλεύθερον θαλά[σση] πρῶτον, ἔπειτα δ[ὲ]
ὑσώπω οἰκ[έ]τη[ν] ἐμβ[ρ]ά[ν]τα· ἐπὶ δὲ διαρανθῇ, καθαρὴν εἶναι τὴν
οἰκίην καὶ θύη θύῃ ἐφί[στί]α. τὰς γυναῖκας τὰς [ἰ]ούσ[α]ς [ἐ]πι
20 τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν ἀνδρῶν ἀπὸ [τοῦ] || σήματος.
ἐπὶ τῷ θανόντι τριηκόστ[ια μὲ | π]οιῆν. μὲ ὑποτιθέναι κύλικα ὑπὸ
τῇγ [κλί]νῃ μὲδὲ τὸ ὕδωρ ἐκχεῖν μὲδὲ τὰ καλλύ[σ]μα[τα] φέρεν
ἐπὶ τὸ σῆμα. ὅπου ἂν θάνῃ, ἐπὶ[ν] ἐ[ξ]ενιχθεῖ, μὲ ἵναι γυναῖκας
25 π[ρὸς] τ[ὴν] οἰκ[ί]αν ἄλλας ἢ τὰς μαινομένας· μαι[ν]εσθ[αί] δὲ μη-
τέρα καὶ γυναῖκα καὶ ἀδε[λφ]εὰς κ[αὶ] θυγατέρας· πρὸς δὲ ταύταις
μὲ π[λέον] π[έ]ντε γυναικῶν, παῖδας δὲ τ[ὼν] θ[ύ]ν[τα]ν υγ[ατρῶν] κ[αὶ] νεψιῶν,

3. **στρώματι** κτλ.: 'a cloth under-
neath the corpse, one wrapped about
it, and one over it.'—7. **με καλύπτῃν**
κτλ.: they are not to use a special cov-
ering for the bier, but cover all, the
bier and the corpse, with the cloths
before mentioned.—9. **χῶν**: see 112.6.
—12. **προσφαγίω** κτλ.: 'they are to
perform the sacrifice according to the
ancestral custom.' By the law of Solon
the sacrifice of an ox was forbidden.
—13 f. The bier and the coverings,
like the vessels (l. 10), are to be brought

home, instead of being left at the tomb.
—15 f. 'The house is to be purified
first with sea-water by a free man, then
with hyssop by a slave.' But the resto-
ration οἰκ[έ]τη[ν] ἐμβ[ρ]ά[ν]τα is uncertain.
—20. At Athens ceremonies in honor
of the dead were performed on the
third, ninth, and thirtieth days. The
last are expressly forbidden here.—
21. Directed against certain supersti-
tious practices, the significance of which
is not clear.—27. **ταύταις**: dat. in *-ais*
due to Attic influence.

ἄλλον δὲ μ[ε]δένα. τοὺς μια[ινομέ]νους λουσαμένους[ς] - - - - - 30
 - - - - - | [ῥ]δατ[ος] [χ]ύσι κα[θα]ρ[οὺς] εἶναι ἐω - - - - - .

West Ionic (Euboean)

9. VII cent. B.C. SGDI.5292. Rev. Arch. 1902 I, 41 ff.

Πύ(ρ)ρος μ' ἐποίῃσεν Ἀγασιλῆφ̄.

10. Cumae in Italy. VI cent. B.C. IG. XIV. 865. SGDI. 5267. Hoffmann III. 6. Roberts 173.

Ταταίῃς ἐμὶ λέρυθος · ἡὸς δ' ἄν με κλέφσ[ει], θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG. XIV. 871. SGDI. 5269. Hoffmann III. 4. Roberts 177 a. Solmsen 48.

ἡνπὺ τῇ κλίνῃι τούτῃι Λῆνος ἡνπυ.

12. Amphipolis. 357 B.C. SGDI. 5282. Ditt. Syll. 113. Hicks 125. Hoffmann III. 14. Michel 324. Solmsen 49.

Ἔδοξεν τῶι δῆμῳ · Φίλωνα καὶ Στρατοκλέα φεόγειν Ἀμφίπο-
 λιν καὶ τῇ γῇ τὴν Ἀμφιπολιτέων ἀειφυγίην καὶ αὐτὸς καὶ τὸς | 5
 παῖδας, καὶ ἡμ̄ πῶ ἀλί[σκωνται] πᾶσχειν αὐτὸς ὡς πολεμίδος καὶ ||
 νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δημόσια εἶναι, τὸ δ' ἐπιδέ- 10
 κατον ἱρὸν τῷ Ἀπόλλωνος καὶ τῷ Στρυμόνος. τὸς δὲ προστ[άτας] 15
 ἀναγράφαι αὐτὸς ἐ(ς) στήλην λιθίνην. | ἣν δέ τις τὸ ψήφισμα | ἀνα-
 ψηφίζει ἢ καταδέχεται τούτῳ τέχνῃι ἢ μηχανῇ ὁτεωῶν, τὰ χρή- 20
 ματ' αὐτῷ δημόσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *φ* in the proper name Ἀγασιλῆφ̄ (which later became Ἀγασίλεω), though not in ἐποίῃσεν.

11. In this niche of the tomb rests Lenos. — τούτῃι: see 124. — ἡνπυ: ὑπεστί.

12. When Philip captured Amphipolis in 347 B.C., he caused the banish-

ment of his opponents. Cf. Diod. 16.8. Among this number were the two men against whom this decree was enacted, one of them, Stratocles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem. Olynth. 1.8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc. 4.102 ff. At this time evidently the Chalcidian element predominated.

3. φεόγειν: cf. φεογέτω, 1.24. These are the only West Ion. examples of εο = εν (33). — 19. ἀναψηφίζει: εἰ for ηἰ, 39 a.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI. 5308. Ditt. Syll. 47, 48. Hoffmann III. 19. Michel 341.

A Θεοί. | Ἐδοξεν τεῖ βουλῇ Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον
5 εἶ|ναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]λὴ παῖδας καὶ σίτηριν εἶναι καὶ
αὐτῷ καὶ παιρῖν, ὅταν ἐ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην
10 ἐς τοὺς ἀγῶνας ὡς συνελευθερώραντι τῇμ πόλιν || ἀπ' Ἀθηναίων.

B Ἐδοξεν τεῖ βουλεῖ καὶ τοῖ δῆμοι | Ἡράκλειτον τὸν Ταραντῖνον |
5 πρόξενον εἶναι Ἐρετριῶν αὐτὸν καὶ ἐκγόνους, εἶναι δὲ αὐτοῖ || προ-
εδρίην καὶ σίτηριν καὶ αὐτοῖ καὶ παιρῖν, ὅσον ἂν χρόνον | ἐπιδημέω-
ριν, καὶ τὰ ἄλλα, καθ' ἅπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411-402, or 386-377 B.C. IG VII. 235. SGDI. 5339. Ditt. Syll. 589. Hoffmann III. 25. Michel 698. Solmsen 50. Ziehen, *Leges Sacrae* 65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερόν, ἐπειδὰν
χειμῶν παρέλθῃ, μέχρι ἀρότου ὥρῃς μὴ πλέον διαλείποντα ἢ τρεῖς
5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρας τοῦ
μηνὸς ἐκ[ά]στῳ. καὶ ἐπαναγκάζειν τὸν νεωκόρον τοῦ τε ἱεροῦ ἐπι-
μελεῖσθαι κατὰ τὸν νόμον καὶ τῶν ἀφικνε(ο)μένων εἰς τὸ ἱερόν. |
10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότῃς, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see 187 (60.3).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc. 8.91, 95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaras at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout

the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμέων | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐξημιω-
 μένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τῷ | ἱερέος ἐμβα(λ)λέτω
 εἰς τὸν θησαυρόν. δικάζειν δὲ τὸν ἱερέα, ἂν τις ἰδῇ ἀδικηθεῖ ἢ τῶν
 ξένων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμέων, τὰ δὲ 15
 μέζονα, ἥχοι ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἰρήνται, ἐντῶθα γινέ-
 σθων. | προσκαλεῖσθαι δὲ καὶ αὐθημερόν περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-
 κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχ'ωρεῖ, εἰς τὴν ὑστέρην ἢ δίκη 20
 τελείσθω. ἐπαρ'χὴν δὲ διδοῦν τὸ μὲλλοντα θεραπεύεσθαι ὑπὸ
 τοῦ θεοῦ μὴ ἔλαττον ἐννεοβόλου δοκίμου ἀργυρίου καὶ ἐμβάλλειν
 εἰς τὸν θησαυρόν παρεόντος τοῦ νεωκόρου - - - - - ||
 - - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπ'ὶ τὸν βωμόν ἐπιτιθεῖν, 25
 ὅταν παρῇ, τὸν ἱερέα, | ὅταν δὲ μὴ παρῇ, τὸν θύοντα, καὶ τεῖ θυσιεῖ
 αὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δη|μορίων τὸν ἱερέα, τῶν
 δὲ θυομένων ἐν τοῖ ἱεροῖ πάντων τὸ δέσμα [λαμβάνειν]. θύειν δὲ 30
 ἐξ|εῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶν μὴ εἶναι ἐκφο-
 ρὴν ἔξω τοῦ τεμένους. τοῖ δὲ | ἱερεῖ διδοῦν τὰς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treas-
 ury in the presence of the priest. If
 any one suffers a private wrong in the
 temple, the priest shall decide matters
 of no more than three drachmas, but
 the more important cases shall be tried
 before the proper courts. The sum-
 mons for wrongs done in the temple
 shall be made on the same day, but if
 the opponent does not agree, the case
 may go over till the next day.'—
 16. ἐκάστοις: for the several offenses.
 —17. εἰρήνται: see 43.—ἐντῶθα: see
 34a, 134.—19. ἀδικίων: ἀδικιον = ἀδι-
 κημα.—21 ff. 'The one who is to be
 treated by the god shall pay a fee of
 not less than nine obols of current
 money (no bad coin was to be palmed
 off) and put it in the treasury in the
 presence of the custodian.'—ἐννεοβό-
 λου is crowded into a space where a
 shorter word had been erased, presum-
 ably δραχμῆς. Since the law was first

inscribed, the amount of the fee had
 been raised, and at the same time an-
 other provision, which followed after
 νεωκόρου in l. 24, had been abrogated
 and erased.—25 ff. 'The priest shall
 make the prayers and place the victims
 on the altar, if he is present, but, if he
 is not present, the one who gives the
 offering. At the festival each shall
 make his own prayer, but the priest
 shall make the prayers for the sacri-
 fices in behalf of the state, and he shall
 receive the skin of all the victims.'—
 30 ff. θύειν δὲ ἐξείν κτλ.: there was no
 restriction as to the kind of victims to
 be offered, such as is often made in
 temple regulations, but in any case the
 flesh was not to be carried off.—31. βό-
 ληται: so, not βόληται (βούληται), for an
 Eretrian inscription of later date, which
 never has ο = ου, reads βόληται, βολό-
 μενον.—32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the
 priest is to have the shoulder of each

- 35 *ιερήου ἐκ'άστῳ τὸν ὄμον, πλὴν ὅταν ἡ ἑορτὴ εἴ· τότε δὲ ἀπ'ὸ τῶν*
δημορίων λαμβανέτω ὄμον ἀφ' ἐκάστου | τοῦ ἱερήου. ἐγκαθεύδειν
δὲ τὸν δειόμενον | υ α υ - - - - - | υ α υ - -
- - - - - πειθόμενον τοῖς νόμοις. τὸ ὄνομα τοῦ
40 *ἐγκαθεύδοντος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκό-*
ρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκτιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν
πετεύροι σ'κοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίῳ καθεύδειν
45 *χωρὶς μὲν τὸς ἄνδρας, χωρὶς || δὲ τὰς γυναῖκας, τοὺς μὲν ἄνδρας ἐν*
τοῖ πρὸ ἡῶς τοῦ βωμοῦ. τὰς δὲ γυναῖκας ἐν τοῖ πρὸ ἡεσπέ[ρης . . .
. τὸ κοιμητήριον τοὺς ἐν[καθεύδοντας
. . . λ]όγον |

Arcadian

15. VI or early V cent. B.C. SGDI.373. Ditt.Syll.625. Roberts 237a. A.M. XXI,240 ff.; XXX,65.

Καμὸ ὑνέθυσε ταῖ Κόρραι.

16. Mantinea. V cent. B.C. Fougères, B.C.H. XVI, 568 ff. Homolle, *ibid.* 580 ff. Baunack, *Ber. Sächs. Ges.* 1893, 93 ff. Keil, *Gött. Nachr.* 1895, 349 ff. Danielsson, *Eranos* II, 8 ff. Fougères, *Mantinee*, 523 ff. For χ , which is transcribed σ , see 4.4.

- [$\rho\sigma$]φλέασι οἶδε ἢν Ἀλέαν [ll. 2-12 proper names]. Φ[έμα]ν-
15 *δρος | [ρσ]φλέοι ἂν χρῆστέριον κακρίνῃ. || ἐ[ι ᾗ]ν ὀσίαι κακριθέε*

victim, except when there is a festival, and then only from the victims offered for the state.'—33. *ιερήου*: *ιερήου*. 37, 38.—36. *δειόμενον*: *δεόμενον*. 9.1.—39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.'—*ἐγκαθεύδοντας*: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream.—43 ff. *ἐν δὲ τοῖ κοιμητηρίῳ* κτλ.: 'the men and women are to lie in separate places, the men to the east of the altar,

the women to the west.'—46. *ἡῶς*: see 41.4 b.—*ἡεσπέ[ρης]*: *he* designated by H, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitziana in Arcadia. Formerly read *Κάμων ἐθύσε* κτλ. and ascribed to Thessalian, later as *Καμὸ ἦν ἐθύσε*. But the use of *ὑνέθυσε* = *ἀνέθηκε* is confirmed by a later dedication reading *Φαυλέας ἀνέθυσε τοῖ Πανί*, in which the earlier *ὑν* (6, 22) is replaced by *ἀν*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τῶν χρῆμάτων, | πὲ τοῖς φοικιάται(ς) τὰς θεῶ̃ εἶναι, | καὶ φοικίας δά-
 σασσθαι τὰς ἀνδρ' ἐά(σ)σας. | [ἐπ]εὶ τοῖς φοφλεῶσσι ἐπὶ τοῖδ' ἐδικά-
 σαμεν, | ἄ τε θεὸς καὶ οἱ δικασσταὶ, ἀπυ[δ]εδομίν[ος] || τῶν χρῆμάτων 20
 τὸ λάχος, ἀπεχομίνος | κατ' ὁρρέντερον γένος εἶναι | ἅματα πάντα ἀπὺ
 τοῖ ἱεροῖ, ἴλαον εἶναι. | εἰ δ' ἄλ[λο] σις [ἐ]άτοι κατ' ὄννυ, ἰμμενφές
 εἶναι. | Εὐχῶλὰ [δ'] ἄδε ἔ[ψ]ετοι τοῖ ἀ[λιτεῖροι]. || εἴ σις ἰν το(ῖ) 25
 ἱεροῖ τῶν τὸτ[ε] ἀπυθανόντων | φονές ἐστι, εἴς' αὐτός εἴσε [τῶν ἐσγό-
 νων] | σις κατ' ὁρρέντερον, εἴσε τ[ὸν ἀνδρῶν] | εἴσε τὰς φαρθένῶ, ἰμμεν-
 φ[ἐς εἶναι κα]τὸ χρῆστέρειον. εἰ δὲ μὲ, ἴλαον εἶναι. || εἰ Φέμανδρος 30
 φονές ἐσστ[ι] εἴσε | τῶν ἀνδρῶν εἴσε τὰς φαρθέν[ῶ] | τῶν τότε ἀπυ-
 θανόντων ἰν [τοῖ ἱεροῖ] | καὶ μὲ προσσθαγενές τὸ ρέ[ργον τοῦ]το

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following are adjudged guilty towards Alca.* —[φο]φλέασι: ὠφλήκασι. 146.1. Cf., with the more usual aorist, ὀφλέειν ἰν δᾶμον, no. 17.4, and for the whole episode, Att. οἴδε ὠφλον Δηλίων ἀσεβέλας — — —, τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύοντας καὶ ἔτυπον. IG. II. 814, p. 281. — 13 f. Φήμανδρος, as the form of the name shows (cf. l. 30), was a foreigner from Attic or Ionic territory. As such, and because his guilt was in question, his case is treated separately, and his penalty depends upon the decision of the oracle. — ἄν: ἂ ἄν. 58 a. — κακρίνῃ: κατὰ κρίνῃ aor. subj. 95, 149. — 15 ff. *If he is condemned by divine judgment to forfeit his property, this together with the slaves shall belong to the goddess, and one shall divide* (between the goddess and the state?) *the houses which he possesses* (on the heights, referring to country houses in the mountains?). — ἐ[ι] ἄν: uncertain, but more likely than

ἐάν. We should expect *εἰκ ἄν* (134.2 a). — κακρίθῃ: aor. subj. pass. 151.2. — 18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well* (propitious). *But if any one permits anything else, contrary to these things, it shall be impious.* — ἀπυ[δ]εδομίν[ος], ἀπεχομίνος: see 10. — 22. κατ' ὁρρέντερον: κατὰ τὸ ὁρρέντερον. 94.1. — 22. ἅματα πάντα: a formulaic expression, Hom. ἡματα πάντα, retained here in the imprecation, although ἀμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἱερὸς ἰν ἅματα πάντα in a Tegean inscription. — 24. *The following imprecation shall pursue the sinner.* Or, instead of ἔ[ψ]ετοι from ἔπομαι, read ἔ[σ]ετοι shall be? — 30 ff. *If Phemander is a murderer of either the men or the maiden who perished at that time in the temple, and the deed of that time was not of prior date, in that case he shall be punished as an impious person.* Apparently Phemander had set up an alibi

35 τότε $\tilde{\epsilon}(s)$, οὐτὺς ἵνμουφον θε[μίξεσθαι]. || εἰ δὲ προσσθαγενὲς τὸ
 φέργ[ον τοῦτο], | καὶς μὲ φονῆς, ἴλαον εἶναι.

17. Tegea. Early IV cent. B.C. Hoffmann I.29. Michel 695. Solmsen 1. Ziehen. *Leges Sacrae* 62. Alphabet transitional; $\tilde{E} = \tilde{\epsilon}$, $O = \tilde{o}$, $\Theta = h$; Ion. $\Xi = \xi$, $X = \chi$.

Τὸν *hierēn* πέντε καὶ εἴκοσι οἷς νέμεν καὶ *zeūgōs* καὶ αἶγα· εἰ
 δ' ἂν καταλλάσσῃ, ἰνφορβισμὸν εἶναι· τὸν *hieromnāmona* ἰνφορβίεν·
 εἰ δ' ἂν λευτον μὲ ἰνφορβιῇ, *heko-ton* δαρχμὰς ὀφλὲν ἰν δᾶμον καὶ
 5 *kátar|fon* εἶναι.—Τὸν *hierothūtan* νέμεν ἰν Ἀλᾶι ὅτι ἂν ἀσκειθῆς

to the effect that the deed of violence took place before he entered the temple.—34. τότε $\tilde{\epsilon}(s)$: the reading is ΤΟΤΕΕ, which some transcribe *τότ' ἦε*. But *ἦε* = Hom. *ἦεν* is impossible. The form to be expected is *ἦς*, though unfortunately we can get this only by assuming that *σ* has been omitted by mistake.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1–20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are *inphorbiein*, *inphorbismon*, plainly connected with *phérō* feed, *phorbē* fodder, *phorbela* halter. Starting from the derived meaning seen in *phorbela*, one

may translate *tie up, seize*, but in ll. 14–15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18–19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14–15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has *émphōrbion*· *telōnēma*, which is parallel to *énōkion* house-rent, *ellimēnion* harbor-dues, etc. From this would be derived *inphorbiein* impose a pasture tax, and from this again, as if from *-lōw*, *inphorbisμός* the imposition of a pasture tax. Cf. Solmsen, K.Z. XXXIV, 437 ff.

2. εἰ δ' ἂν καταλλάσσῃ: if he acts otherwise (*καταλλάσσω* intrans.), that is goes beyond the number allowed.—3. λευτον: probably an adv. *leuton*, or a part. *leutōn*, meaning *wittingly, intentionally*, but there is no certain etymon.—5 ff. τὸν *hierothūtan* κτλ.: the *hierothytes* may pasture in Alea animals without blemish (and so suitable for the sacrifice), but

ἔ· τὰ δ' ἀνασκῆθεά ἰνφορβίεν· μεδ' ἐσπεράσα| παρ ἂν λέγῃ ἱερο-
 θυτές· εἰ δ' ἂν ἐσπεράσῃ, δυόδεκ'ο δαρχμὰς ὀφλὲν ἰν δᾶμον.— Τὰς
 τριπαναγόρσιος τὰς ὑστέρας τρεῖς ἀμέρας νέμεν ὅτι ἡὰν βόλῃτοι ὅς ||
 μὲ ἰν τοῖ περιχόροι· εἰ δ' ἂν ἰν τοῖ περιχόροι, ἰνφο|ρβίεν.— Ἴν 10
 Ἀλῆαι μὲ νέμεν μέτε ξένον μέτε φαστὸν | εἰ μὲ ἐπὶ θοῖαν ἡίκοντα·
 τοῖ δὲ ξένοι καταγομέν'οι ἐξῆναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον·
 εἰ δ' | ἂν παρ τάνν νέμῃ, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀ|φλὲν, 15
 τὸ δὲ μείον ἰνφορβίεν.— Τὰ ἱερὰ πρόβατα μὲ | νέμεν ἰν Ἀλῆαι
 πλὸς ἀμέρας καὶ νυκτός, εἰκ ἂν διελανόμενα τύχῃ· εἰ δ' ἂν νέμῃ,
 δαρχμὰν ὀφλὲν τὸ πρόβατον φέκαστον τὸ μέζον, τὸν δὲ μειόνον
 προβάτῳ ὁδελὸν φέκαστον, τὰν συὸν δαρχμὰν φεκάσταν, ε[ῖ] || μὲ 20
 παρῆταξαμένος τὸς πεντέκοντα ἔ τὸς τριακα|σίος.— Εἰκ ἐπὶ δῶμα
 πῦρ ἐποίσῃ, δυόδεκο δαρχμὰς | ὀφλὲν, τὸ μὲν ἔμισν ταῖ θεοῖ, τὸ
 δ' ἔμισν τοῖς ἱερο|μνάμονσι.— Εἰκ ἂν παραμαξεύῃ θύσθῃν τὰς
 κελε[ύθ]ῳ τὰς κακειμέναν κατ' Ἀλέαν, τρεῖς ὁδελὸς ὀφλῇ[ν ἂν] || τὶ 25
 φεκάσταν, τὸ μὲν ἔμισν ταῖ θεοῖ, τὸ δ' ἔμισ[ν τοῖ]ς ἱερομνάμονσι.
 — Ταῖ παναγόρσι τὸς ἱερ[ομνάμ]ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς
 πάντα [. τ]ὸς δαμιουργό[ς].— Τὸν κόπρον τὸν ἀπυδόσμ[ιον
] ταῖ ἡεβδόμαι τῷ Λεσχανασίῳ μῆνός· [εἰ δὲ μέ, δαρχ|μὰ]ν 30
 ὀφλὲν.— Τὸν Παναγόρσιον μῆνα [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes. That is, his official statement as to the condition of the animals is final.—7. παρ ἂν: παρ ᾧ (ᾧ) ἂν. 58a.—ἱεροθυτές: ἱεροθυτέων. 78, 157. 9. ἡάν: ἂν. 58d.—ὅς μέ: used like ὅσον μή.—20. Unless the Fifty or the Three Hundred approve. Acc. abs. construction. 173.—21. δῶμα: temple.—ἐποίσῃ: aor. subj. to fut. οἶσω, cf. Hom. οἰσέμεναι, Hdt. ἀνοῖσαι. For absence of ἂν see 174.—23 ff. Meaning

uncertain, but probably If one drives in a wagon to the sacrifice off the high road leading through Alea, one shall pay a fine of three obols for each (wagon), etc.—θύσθῃν: aor. infin. pass. with middle force, to offer sacrifice.—κακειμέναν: κατακειμένης. 95.—26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt. Syll. 653.99 ff.—28. ἀπυδόσμ[ιον]: probably to be restored thus, and taken as an adjective agreeing with κόπρον, but the meaning is uncertain (saleable?).

18. Tegea. III cent. B.C. SGDI.1222. Hoffmann I.30. Michel 585. Solmsen 2.

πε - - - - - φι.λο. | εἰκ ἂν τι γίνηται τοῖς ἐργόνοις
τοῖς ἰν τοῖ ἀντοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπνέσθω δὲ ὁ ἀδική-
5 μενος | τὸν ἀδικέντα ἰν ἀμέραις τρισὶ ἀπὺ ταῖ ἂν τὸ ἀδίκημα γένη-
τοι, ὕστερον δὲ μή· καὶ ὅτι ἂν κρίνωνσι | οἱ ἐσδοτῆρες, κύριον ἔστω.
— Εἰ δὲ πόλεμος διακωλύσει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |
ἡργασμένων τι φθέραι, οἱ τριακάσιοι διαγνόντω | τί δεῖ γίνεσθαι·
10 οἱ δὲ στραταγοὶ πόσοδομ ποέντω. || εἰκ ἂν δέατοί σφεις πόλεμος
ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὺ
τᾶς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεκηρήκοι τοῖς ἔργοις, ὁ
δὲ πόλεμος διακωλύει, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἂν λελαβηκῶς
15 τυγχάνη, ἀφεώσθω τῷ ἔργῳ. || εἰκ ἂν κελεύωνσι οἱ ἐσδοτῆρες.—
Εἰ δ' ἄ[ν] τις ἐπίσυνίσταται ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνηται
κατ εἰ δὲ τινα τρόπον φθέρων, ζαμιόντω | οἱ ἐσδοτῆρες, ὅσαι ἂν
δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπικρίσιν καὶ ἰνα-
20 γόντω | ἰν δικαστήριον τὸ γινόμενον τοῖ πληθῇ τᾶς | ζαμίαι.—
Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλέον ἢ δύο ἐπὶ μη-
δενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, *if any trouble arises between the contractors on the same work, as regards the work.* — 4. ἀπὺ ταῖ: from the time when, relative use of the article, as in l. 14 etc. See 126. — 6 ff. *If war shall interrupt any of the works contracted for, or should destroy any of those completed.* Note the change of mood. For φθέραι see 80. — 9. πόσοδομ ποέντω: introduce the matter, Att. πρόσδοον ποιῆσθαι. — 11. λαφυροπωλίου: Att. form of gen. Instead of sale of plunder the word must mean here simply plundering, 'the city being subjected to plunder.' — 12 ff. *But if any one who has made a contract has not begun on the works and war interrupts, he shall return*

whatever money he may have received and withdraw from the work, if those giving out the contracts so order. — 15 ff. *If any one makes opposition to the allotments of the works or does an injury in any way, etc.* — κατ εἰ δὲ τινα: εἰ δὲ τις, detached from verbal phrases, has come to be used indefinitely in the sense of a simple indefinite, as is sometimes εἰ τις in Attic (e.g. Thuc. 7.21.5). Cf. κατ εἰ δὲ τι l. 32. — 18. ὅσαι κτλ.: with whatever penalty seems best to them. — 20. *to the court which is constituted to suit the amount of the penalty.* — πληθῇ: this, not πλῆθι, has recently been shown to be the correct reading. — 21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἰμφαίνεν δὲ τὸμ βολόμενον ἐπὶ τοῖ ||
 ἡμίσοι τῆς ζαμίου. κατὰ αὐτὰ δὲ καὶ εἴ κ' ἄν [τ]ις | πλέον ἢ δύο 25
 ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κατ' εἰ δέ τινα τρόπον,
 ὅτινι ἂμ μὴ οἱ ἀλιαστα[ι] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-
 ῶ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὸ μῆνα | πεντήκοντα 30
 δαρχμαῖς, μέστ' ἂν ἀφῇ[τοι] | τὰ ἔργα τὰ πλέονα.— Εἰ [δ'] ἂν τι[ς
 ...]ῖκητοι τῶν | περὶ τὰ ἔργα συ - - - - - κατ' εἰ δέ τι, μὴ |
 - - - - - υ· εἰ δὲ μή, μή οἱ ἔστω ἵνδικον | μηδέποθι ἄλλ' ἢ
 ἰν Τεγεία· εἰ δ' ἂν ἰνδικάζητοι, || ἀπυτεισάτω τὸ χρέος διπλάσιον 35
 τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τῶν τῷ ἐπιζαμῷ ὁ αὐτὸς ἴγγυος
 ὅπερ | καὶ τῷ ἔργῳ ἧς ἰν ἔστεισιν.— Εἰ δ' ἂν τις ἐργωνήσας | ἔργον
 τι ποσκατυβλάψῃ τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε
 δαμόσιον εἴτε ἴδιον || πὰρ τὰν σύγγραφον τῆς ἐσδοκαῦ, ἀπυκαθι- 40
 στάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἦσσαν | ἢ
 ὑπάρχε ἰν τοῖ χρόνοι τῆς ἐργωνίαν· εἰ δ' ἂμ μὴ | κατυστάσῃ, τὰ
 ἐπιζάμια ἀπυτειέτω, κατάπερ | ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-
 μέροις τέτακτοι. || — Εἰ δ' ἂν τις τῶν ἐργωνᾶν ἢ τῶν ἐργαζομέ- 45
 νων | ἐπηρειάζεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.' — 24. **ἰμφαίνεν** κτλ.: *any one who wishes may be informer, receiving half the fine as a reward.* — 25. **κατὰ αὐτά**: *κατὰ τὰ αὐτά.* So **κατάπερ** (ll. 43, 50) for **κατὰ τάπερ**, Att. **καθάπερ**. — 28. **ζαμῷ[σ]θω**: the fourth letter from the end is uncertain, but probably ω not σ . See 157. — 33 ff. Owing to the preceding lacuna, the occasion and intent of this prescription is not clear. *Otherwise he (the contractor) shall not be liable to suit anywhere else than in Tegea. But if he is subjected to suit, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment.* *ἰν ἔστεισιν* refers back to *ἐπιζαμῷ*, not to *ἔργῳ*.

ἰνδικος, like Cret. *ἐνδικος*, is used impersonally with the dative of the person who is liable to suit. For *ἰνδικάζητοι*, cf. Aenian. *τοῖς ἐνδικαζόμενοις* the litigants SGDI.1432 a, and Delph. *ἐνδικαζόμενοι* if subjected to suit SGDI.1795. — 37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.' — 45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregarding of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἡ κατυφρουῖναι τῶν ἐπιζαμίων | τῶν τεταγμένων, κύριοι εὐντω οἱ
 50 ἐσδοτῆρες | τὸμ μὲν ἐργάταν ἐσδέλλοντες ἐς τοῖ ἔργοι, || τὸν δὲ ἐργώ-
 ναν ζαμιόντες ἰν ἐπῖκρισιγ κατάρπερ | τὸς ἐπισυνισταμένος ταῖς
 ἐσδοκαῖς γέγραπ[τ]οι. — "Οτι δ' ἂν ἐσδοθῇ ἔργον εἴτε ἱερὸν εἴτε
 δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταν[ν]ὶ κυρί[αν] | πὸς
 ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγραφέ[οι].

prescribed for those who make oppo-
 sition to the allotments.' — 50. **ζαμιόν-**
τες ἰν ἐπῖκρισιγ: condensed expression
 for ζαμιόντες καὶ ἀγκαρύσσοντες κτλ. Cf.
 ll. 17-19. — 51. **τὸς ἐπισταμένος**: acc.
 abs. 173. — **ἐσδοκαῖς**: ἐσδόσσει in l. 16.

The giving out of the contracts and ac-
 ceptance of proposals is the same thing.
 — 53 ff. 'This general contract shall be
 in force in addition to the special con-
 tract for the particular piece of work.'

Cyprian

The Cyprian Syllabary

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels — these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs — and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for **τε**, **τη**, **δε**, **δη**, **θε**, or **θη**. Nasals before consonants are not written, e.g. *ati* = **ἀ(ν)τί**.¹

For a final consonant the sign containing the vowel *e* is used, e.g. *kase* = **κάς**. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also **σ** + consonant (cf. 89.1). Thus *po to li ne* = **πτόλιν**, *pa ti ri* = **πατρί**, *e u re re la sa tu* = **εῦρερελάσταν**, *a ra ku ro* = **ἀργύρῳ**, *e se ta se* = **ἔστασε**. Examples of other groups are rare.²

¹ In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But **ε̄** and **δ̄**, not **η**, **ω**, are used, in accordance with the practice adopted for other inscriptions where the signs **η** and **ω** are not in use. For some uncertainties in regard to the proper transcription, see 199.

² We find *me ma ni me no i* = **μεμναμένοι**, *ka si ke ne to i se* = **κασιγνέτοις** but *i ki ma me no se* = **ικμαμένος**, *te re ki ni ja* = **τέρχνιζα**, *ti pe te ra-* = **διφθερα-**, *-va na ko to se* = **-φάνакτος**.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

19. Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Solmsen 3. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke tie ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le u se | sa ta si ku po ro se | ka se a po to li se | e ta lie ve se | a no ko ne o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se | ka si ke ne to se | i ja sa tai | to se | a to ro po se | to se | i ta i | ma kai | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to ve na i | e xe to i | etc.

᾽Οτε τὰ(ν) πτόλιν ᾽Εδάλιον κατέφοργον Μᾶδοι καὶ Κετιῆρες ἰ(ν) τῷ Φιλοκύνρῳν φέτει τῷ ᾽Ονασαγόρῳν, βασιλεὺς Στασίκυπρος 2 καὶ ἅ πτόλις ᾽Εδαλιῆρες ἄνῳγον ᾽Ονάσιλον τὸν ᾽Ονασικύνρῳν τὸν ἰατῆραν καὶ τὸς κασιγνέτος ἰῆσθαι τὸς ἅ(ν)θρόπος τὸς ἰ(ν) τῷ μάχαι ἱκμαμένος ἄνευ μισθῶν. καὶ παι εὐφρετάσατυ βασιλεὺς 4 καὶ ἅ πτόλις ᾽Ονασίλῳι καὶ τοῖς κασιγνέτοις ἅ(ν)τὶ τῷ μισθῶν καὶ ἅ(ν)τὶ τῷ ὑχῆρῳν δοφέναι ἐξ τῷ | φοίκοι τῷ βασιλῆφος καὶ ἐξ τῷ 6 πτόλιφι ἀργύρῳ τά(λαντον) ἅ τά(λαντον). ἔ δυφάνοι νυ ἅ(ν)τὶ τῷ ἀργύρῳν τῷδε, τῷ ταλά(ν)τῳν, βασιλεὺς καὶ ἅ πτόλις ᾽Ονασίλῳι καὶ τοῖς κασιγνέτοις ἀπὸ τῷ ζῆι τῷ βασιλῆφος τῷ ἰ(ν) τῷ ἰρῶνι τῷ 8 ᾽Αλα(μ)πριζάται τὸ(ν) χῶρον | τὸν ἰ(ν) τῷ ἔλει τὸ(ν) χρανόμενον ᾽Ο(γ)κα(ν)τος ἄλφῳ καὶ τὰ τέρχνιζα τὰ ἐπί(ν)τα || πά(ν)τα ἔχεν 10

19. Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere

between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium under the Phoenician king Melekyathon, about 391 B.C.

9. ἄλφῳ: cf. Hesych. ἄλωνα· κῆποι.

But ἄλφον here is not identical with

- πανόνιον ὑφαῖς ζαν ἄτελεν. ἔ^ς κέ σις Ὀνάσιλον ἔ^ς τὸς | κασιγνέτος
 12 ἔ^ς τὸς παῖδας τῶ(ν) παῖδων τῶν Ὀνασικύπρων ἐξ τῶι χόρῳι τοῖδε | ἐξ
 ὀρύξῃ, ἰδέ παι ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι κὰς τοῖς κασιγνέτοις^ς ἔ^ς
 τοῖς παισὶ τὸν ἄργυρον τό(ν)δε, ἀργύρῳ τά(λαντον) ἀ^ς τά(λαντον). |
 14 κὰς Ὀνασίλῳι οἴρῳι ἄνευ τῶ(ν) κασιγνέτων τῶν αἰλῶν ἐφρετάσατν
 βασιλεὺς^ς κὰς ἁ πτόλις δοφέναι ἁ(ν)τὶ τῷ ὑχέρῳν τῷ μισθῶν ἀργύρῳ
 16 πε(λέκεφας) δ^ς πε(λέκεφας) | β^ς δι(μναῖα) Ἐ(δάλια). ἔ^ς δόκοι νν
 βασιλεὺς κὰς ἁ πτόλις Ὀνασί^ς λῳι ἁ(ν)τὶ τῷ ἀργύρῳ τῷδε ἀπὸ τῶι
 18 ζῶι τῶι βασιλεῖφος τῶ ἰ(ν) Μαλανί^ςα| τῶι πεδί^ςαι τὸ(ν) χῶρον τὸ(ν)
 χραυζόμενον Ἀμενί^ςα ἄλφῳ κὰς τὰ τέρχ^ςνι^ςα τὰ ἐπιό(ν)τα πά(ν)τα,
 20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ῥόφο(ν) τὸ(ν) Δρύμιον κὰς πῶ^ς τὰν ἱερέ-
 ρι^ςαν τῆς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούρα^ςι, τό(ν)
 Διφείθεμις ὁ Ἀρμανεὺς ἔ^ςχε ἄλφο(ν), τὸν ποεχόμενον πὸς Πασαγό-
 22 ραν τὸν Ὀνασαγόραν κὰς τὰ τέρχ^ςνι^ςα τὰ ἐπιό(ν)τα πά(ν)τα ἔ^ςχεν
 πανόνιος ὑφαῖς ζαν ἄτελί^ςα ἰό(ν)τα. ἔ^ς κέ σις Ὀνάσιλον ἔ^ς τὸς παῖ-
 24 δας τὸς Ὀνασίλῳν ἐξ τῶι ζῶι τῶιδε ἰ^ς ἐξ τῶι κάποι τοῖδε ἐξ ὀρύξῃ,
 ἰ^ςδὲ ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι ἔ^ς τοῖς παισὶ τὸν ἄργυρον τό(ν)δε,
 26 ἀργύρῳ πε(λέκεφας) δ^ς πε(λέκεφας) β^ς δι(μναῖα) Ἐ(δάλια). ἰδέ
 τὰ(ν) δάλτον τά(ν)δε, τὰ φέπι^ςα τᾶδε ἰναλαλισμένα, | βασιλεὺς κὰς
 28 ἁ πτόλις κατέθι^ςαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ^ς Ἐ(δάλιον
 σὺν ὄρκοις μὲ λῦσαι τὰς φρέτας τάσδε ὑφαῖς ζαν. | ὅ^ςπι σίς κε τὰς
 30 φρέτας τάσδε λύσῃ, ἀνοσί^ςα φοι γένοιτν. τὰς γε || ζᾶς τάσδε καὶ
 τὸς κάπος τόσδε οἱ Ὀνασικύπρων παῖδες κὰς τῶ(ν) παῖδων οἱ παῖ-
 δες ἔξοσι αἰφεί, ο(ἰ) ἰ(ν) τῷ ἱρῶνι τῶι Ἐδαλιεῖ^ς ἰῶσι.

κᾶπος (cf. ll. 20, 21) and is probably
plantation or *orchard*. — 10. **πανόνιον**:
with all salable products (ᾠνος), adj.
 agreeing with τὸ(ν) χῶρον, the interven-
 ing τὰ τέρχ^ςνι^ςα being disregarded, as
 not coördinate. So in l. 22 **πανόνιος** is
 acc. pl. agreeing with τὸ(ν) χῶρον and
 τὸ(ν) κᾶπον (ll. 18, 20). — **ὑφαῖς ζαν**: *eis*
ἀεὶ διὰ βίου(?). *ὑφαῖς forever*, 133.6. *ζαν*
 is possibly connected with *ζῆω* and *ζῶω*,
live, on the basis of a third by-form

ζᾶ-, but this is very uncertain. —
 29. *Whoever violates these agreements,*
may impiety rest upon him, that is he
 shall be held guilty of an impious act.
 For the force of *ὅ^ςπι*, the formation of
 which is wholly obscure, see 131. But
 it may also be taken as a conjunction
 (*ὅ^ςφι*?).

20. Monument to Stheneias, son of
 Nicias and grandson of Gaucus. See
 168 d, and 38.

Lesbian

20. Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Solmsen 4.

Σ[τάλλα] α' πὶ Σθενείαι ἔμμι τῷ Νικιαίδι τῷ Γανκίδι.

21. Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.32. Michel 8. Solmsen 5.

----- ε ----- [ὅττι | δέ κε αἰ] πόλεις
[ἀ]μφοτέραι ----- | -----] γράφωσι εἰς τὰν [στάλ-
λαν ἢ ἐκκοράπ]τωσι, κύ[ρ]ιον ἔστω. τ[ὸν δὲ κέρναν]τα τὸ χρύ- 5
σιον ὑπόδικον ἔ[μμεναι ἀμφοτέρ]αῖσι ταῖς πολίεσσι, δικ[άσταις
δὲ | ἔμ]μεναι τῶι μὲν ἐμ Μυτιλήναι [κέρναν]τι ταῖς ἀρχαῖς παῖσαις
ταῖς ἐμ Μ[υτιλῆ]ναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]αῖς 10
ἀρχαῖς παῖσαις ταῖς ἐμ Φώκαι πλ[έ]ας τῶν αἰμισέων. τὰν δὲ
δίκαν ἔμμεναι, ἐπεί κε ὠνίαντος ἐξέλθῃ, ἐν ἐξ μῆνε(σ)σι. αἱ δέ
κε καταγ[ρ]έθῃ τὸ χρύσιον κέρναν ὑδαρέστε[ρ]ο[ν] θέλων, θανά-
τῳ ζαμύσθω. αἱ δέ κε ἀπυφ[ύ]γη μ[ὴ] θέλων ἀμβρ[ό]την, 15
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ ἀντ(ο)ν πάθῃν ἢ καθέ[μ]εναι, ἀ

21. Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is *χρύσιον*.

Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable.

The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.

4-5. τ[ὸν δὲ κέρναντα]: *κέρναμι*, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by *κέρναν ὑδαρέστερον* in ll. 13-14. Another restoration is τ[ὸν ἐφθάρκοντα] here and [κόπτοντι] in ll. 7-8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναί[τιος καὶ ἀζάμιος [ἔσ]τω. ἔλαχον Μυτιλήναιοι πρό-
 20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, εἰ[μ Φ]ώκαι δὲ ὁ
 πεδὰ Ἀρίσ[τ]αρχον.

22. Mytilene. Soon after 324 B.C. IG.XII.ii.6. SGDI.214. Ditt.Orient.2.
 Hicks 164. Hoffmann II.83. Inscr.Jurid.II, pp.344 ff. Michel 356. Solm-
 sen 6.

..... [καὶ οἱ β]ασί[λῃ]ες προστί[θη]σ[θαι] τῶι κατεληλύ-
 θον[τι] ὡς τέχναν τεχνα[μένω] τῷ ἐ[ν τῇ] πόλι πρόσθε [ἔοντος. αἱ
 δὲ κέ τις τῶν κατεληλυθόν]των μὴ ἐμμένῃ ἐν ταῖς διαλυσί[εσ]σι
 ταύτ[αισι, | μη] ἐξέσθω παρ τῆς πόλιος κτήματος μὴδε-
 5 νος μ[ὴ] [δὲ σ]τειχέτω ἐπὶ μ[ὴ] [δεν τῶμ παρεχώρησαν αὐτῶι οἱ ἐν τῇ
 πόλι πρόσ[θε] | ἔοντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ
 παρχωρήσαν[τες αὐτῶι ἐκ τῶν] ἐν τῇ πόλι πρόσθε ἔοντων, καὶ οἱ
 στρόταγοι εἰς | [αὐθις ἀποφέρουν]τον ἐπὶ τὸν ἐν τῇ πόλι πρόσθε
 ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένω τῷ κατεληλύθοντος ·
 10 καὶ οἱ βασιλῃες προστί[θη]σ[θαι] τῶι ἐν τ[ῇ] πόλι πρόσθε ἔοντι
 ὡς τέχναν τεχναμένω τῷ κα[τεληλύθοντος] μ[ὴ]δ' αἱ κέ τις δίκαν
 γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[γοντον οἱ περὶ]δρομοὶ καὶ οἱ
 δικάσκοποι μ[ὴ]δὲ ἄ[λλ]α ἄρχα μ[ὴ]δεῖα. | [ἐπιμέλῃσθαι δὲ] τοῖς
 στροτάγοις καὶ τοῖς β[ασιλ]ῃας καὶ τοῖς πέ[ρι]δρομοῖς καὶ τ[οῖς]

22. Measures taken for the settle-
 ment of disputes arising between the
 exiles who returned under Alexander's
 edict of 324 B.C. and the remaining citi-
 zens of Mytilene.

Most of the restorations adopted are
 those preferred by Dittenberger l.c.
 But in many cases others are equally
 possible.

1 ff. 'The βασιλῃες shall favor the
 returned exile on the ground that the
 one who remained in residence has
 been guilty of fraud. But if any one
 of the returned exiles does not abide
 by these terms of settlement, he shall
 not receive any property from the city,
 nor shall he enter into possession of

any of the property which those who
 remained in the city have surrendered
 to him, but rather those who surren-
 dered it shall enter into possession of it,
 and the generals shall return the prop-
 erty to the one who remained in resi-
 dence, on the ground that the returned
 exile has not conformed to the agree-
 ment. And the βασιλῃες shall favor the
 one who remained in residence on the
 ground that the returned exile has been
 guilty of fraud. Nor, if any one brings
 suit, shall the clerks of the court and
 inspectors of justice, or any other
 magistrate, introduce it.'—13 ff: 'The
 officials are to intervene if all things
 prescribed in the decree are not carried

δικασκόποις καὶ ταῖς [ἄλλα]ῖς ἄρχαις αἱ κε || [μὴ γίνηται ἅπαν]τα 15
 ὥς ἐν τῷ ψ[αφίσματι γέγραπτ]αι, κατὰγρεντον | [δὲ τὸν ἀθέτεντά
 τι τῶν ἐν τῷ ψαφίσματι γεγρα]μμένων, ὥς κε μῆδ[εν διάφορον
 εἴη τοῖς κατεληλυθόντεσσι π]ρὸς τοῖς ἐν τῇ πόλει | [πρόσθε ἔον-
 τας, ἀλλὰ διάγοιεν οἱ διαλε]λύμενοι πάντες πρὸς ἀλ[λάλοισι ἀνυ-
 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένειον ἐν τῇ ἀ[[πυκρίσει τῇ 20
 τῷ βασίλῃ καὶ ἐν τῇ] διαλύσει τῇ ἐν τούτῳ τῷ ψα[[φίσματι.
 διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα | [μὲν ἐκ
 τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν τῇ πόλει πρόσθε ἑόντων. |
 [οὗτοι δὲ πρῶτον μὲν φυλάσσ]οντον καὶ ἐπιμέλεσθον ὥς μῆδεν
 ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τῇ πόλει πρό-
 σ[[θε ἑόντεσσι. πράξουσιν δὲ] καὶ περὶ τῶν ἀμφισβητημένων κτημά- 25
 των || [ὥς οἳ τε κατέλθοντες κ]αὶ πρὸς τοῖς ἐν τῇ πόλει ἔοντας καὶ
 πρὸς | [ἀλλάλοισι μάλιστα μ]ὲν διαλυθήσονται, αἱ δὲ μῆ, ἔσσονται
 ὥς δικ[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταῖς ὁ βασίλευς ἐπέ-
 κρινε, | [καὶ ἐν τῇ συναλλάγ]αι ἐμμενέοισι πάντες καὶ οἰκήσοισι
 τὰμ πό[λιν καὶ τὰν χώραν ὁ]μονόοντες πρὸς ἀλλάλοισι· καὶ περὶ 30
 χρημάτων | [πεδὰ τὸ παραδέδεχ]θαι ταῖς διαλύσεσι ὥς πλείστα καὶ
 περὶ ὄρκω [τόν κε ἀπομόσσωσι οἱ] πόλιται, περὶ τούτων πάν-
 των ὅσσα κε ὁμο[λογέωσι πρὸς ἀλλάλο]ις, οἱ ἀγρέθεντες ἄνδρες
 φέρουν ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις αἱ κε ἄγεται συμ-
 φέρην βολλευέτω. || [αἱ δέ κε ὁ δᾶμος ἄγεται τὰ] ὁμολογήμενα πρὸς 35
 ἀλλάλοισι συμφέρον|τα, ψαφίσασθαι καὶ τοῖς κα[τελθόντεσσι ἐπὶ
 Σμιθίνα προτάνιος | [ὅσσα κε τοῖς λοιποῖσι ψαφ]ίσθη. αἱ δέ κέ τι

out, and condemn any one who dis-
 regards them, so that there may be
 no disagreement between the two par-
 ties and they may live amicably and
 abide by the decision of the king and
 the settlement reached in this decree.'
 —21 ff. 'Twenty men are to be chosen
 as mediators, ten from each party.
 They are to see to it that no disagree-
 ment arises, and in the case of dis-
 puted property they are to bring it
 about that the parties shall be recon-

ciled, or, if not, that they shall be as
 just as possible, and abide by the terms
 of settlement which the king decided
 upon and the agreement, and dwell
 in harmony.' —30–31 ff. 'Regarding
 questions of money, after the terms of
 settlement have been accepted as far
 as possible, and regarding the oath and
 other matters, the men selected shall
 report to the people, who shall take
 such measures as seem advantageous.
 If the people approve the matters agreed

ἐνδεύη τῷ ψαφίσματος, | [περὶ τοῦτω ἂ κρίσις ἔστω ἐπ'] τῇ βόλ-
 λαι. κυρώθεντος δὲ τῷ ψαφίσ[ματος ὑπὸ τῷ δάμῳ, σύμπαντα] τὸν
 40 δᾶμον ἐν τῇ εἰκοίσται τῷ μῆνι | [πεδὰ τὰν θυσίαν εὐξασθαι] τοῖς
 θεοῖσι ἐπὶ σωτηρίαι καὶ εὐδα[μονίαι τῷ πολίταν πάντων] γένε-
 σθαι τὰν διάλυσιν τοῖς κατελ[θόντεσσι καὶ τοῖς πρόσθε] ἐν τῇ πόλει
 ἐόντεσσι· τοί[ς δ] ἐ ἴρῃας τ[οῖς δαμοσίοις ἅπαντας καὶ] ταῖς ἱρείαις
 δείγην τ[οῖς] ναύοις καὶ | [τὸν δᾶμον πρὸς εὐχὰν συνέλ]θην. τὰ δὲ
 45 ἴρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ[έπεμψε τοῖς ἀγγέλοις πρὸς] τὸν
 βασίλῃα, ἀπυδόμεναι τοῖς βασί[λῃος γενηθλίοις κατ' ἐνιαύ]τον·
 παρέμμεναι δὲ τῇ θυσίᾳ καὶ [τοῖς εἵκοσι ἄνδρας καὶ τοῖς ἀ]γγέ-
 λοις τοῖς πρὸς τὸν βασίλῃα πέ[μφθεντας τοῖς ἀπὸ τῶν πρόσθε] ἐν
 τῇ πόλει ἐόντων καὶ τοῖς ἀ[πὸ τῶν | κατελθόντων. τὸ δὲ ψάφισμα
 τ]οῦτο ἀναγράφαντας τοῖς τ[αμίαις]

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304. Ditt.Orient.4. Hicks¹ 138. Hoffmann II.129. Michel 363. Solmsen 7. Only the text of side A is given here, the more fragmentary B being omitted.

. κα] ἡ Ἀλέξανδρ[ος | χ]ώρας
 τῇ πόλει καὶ | [. ὅτα δὲ] Ἀλέξανδρος διὰ[λ]λαξε τὸμ
 5 πᾶρ ἀνθρώ[πων βίον, Φιλίππος δὲ [ὁ | Φιλίππῳ καὶ] Ἀλέξανδρος
 ὁ Ἀλέξανδρ[ος τ]ὰμ βασιλεί[αν παρέλαβον, Θέρσιππος ἔων | [τοῖς
 βασ]ιλῆεσσι φίλος καὶ τοῖς στροτ[άγοις] καὶ τοῖς ἄλλοις Μακε-
 10 δόνεσσι μ[εγάλ]ων ἀγάθων αἴτιος γέγονε τῇ πόλει. Ἀ[ν]τιπ[α]τρω
 γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρειν πάντων τῶν
 ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοῖς βασίλῃας
 καὶ Ἀντίπατρ[ον ἐκ] οὐ[φ]ισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ῖ-]
 15 τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἐ[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.' — 38–39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to

be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'

23. Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references see Hicks and Dittenberger, l.c. There are some κοινή forms, as μετὰ for πεδὰ, ἀνάγραψαι beside ὀγκαρυσσέτω.

μικρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδεῖαν ἄνη[ρ | ἄγα-
 θος] καὶ παρ τῶν σαδράπαν εἰσαγωγή[ν | σίτω κα]τεσκεύασσε,
 ἔδωκε δὲ καὶ τῇ πόλει || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20
 [σοντας αἴτ]ησε τῷ κατεστακόντων, ἐβαθόνη | [δὲ χρη]μάτεσσι καὶ
 τοῖς πολίταισι εἰς [σι]τωνία[ν]. καὶ Πολυπέρχοντος εἰς τὰν Ἀσί[αν |
 στάλει]ντος διώικησε φίλον αὐτον τῇ πό[λι] ὑπά[ρχην, παρε- 25
 σκεύασσε δὲ καὶ Ἀρράβαι[ον καὶ] τοῖς ἄλλοις τοῖς ἐπὶ τινων τε-
 τα[γμέν]οις ὑπὸ τῶν βασιλῶν φίλοις τῇ π[ό]λει κα[ὶ] τᾶλλα
 πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὐτῷ
 ἀτέλει[αν || πάντ]ω τὸμ πάντα χρόνον καὶ αὐτῷ καὶ [ἐκ]γόν[οι]σι, 30
 στᾶσαι δὲ αὐτῷ καὶ εἰκόνα χαλ[κί]αν, δέδοσθαι δὲ καὶ στήσιν ἐμ
 προτανη[ί]ω, καὶ ὅτα κε ἂ πόλιν ἱεροπύεται, μέρος δ[ι]δώ[σθ]ω Θερ-
 σίππῳ καὶ τῶν ἐκγόνων αἱ τῷ γ[εν]ε[α]ίᾳ τᾶτω, κάλῃσθαι δὲ καὶ εἰς 35
 προεδρίαν· | [στε]φανώτῳ δὲ αὐτον ὁ χοροστάτας αἱ ὁ ἐν[έ]ων ἐν
 τῷ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[α]θί[ας] ἔνεκα καὶ εὐνοίας τᾶς
 πρὸς τὸν δᾶ[μον], ἵνα γινώσκωσι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ- 40
 ταν τοῖς ἀγάθοις ἀνδρας [κα]ὶ εὐε[ρ]γέ[ται]ς τί[μαι] καὶ σώθεντος
 αὐτῷ ἑστεφα[να]φόρησεν ἀμέραις τρεῖς καὶ εὐαγγέλια καὶ σωτήρια
 ἔ[θ]υσσε καὶ παν[άγυρ]ιν συνάγαγε δαμοτέ[λ]ην καὶ νῦν τίμαι
 δικᾶως. ἀ[νάγ]ραφαι δὲ τοῖς ταμίαις τοῖς μετ' Ἡρα[κλεί]ω τὸ ψά- 45
 φισμα εἰς στάλλαν λιθίαν | τῷ ἐκ Θέρμας λίθῳ καὶ στᾶσαι ὅππα
 κε Θε[ρ]σίππῳ συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]τω δὲ Θερ-
 σί[π]πῳ καὶ ἄλλα ὅππα κε θέλη τῷ [ν || ἴ]ρων στᾶσα[ι] τὸ ψά- 50
 φισμα, καὶ κέ τι θέλη π[ρ]οσγράφην, ἔμμεναι αὐτῷ, τῷ κεν
 εὐεργέ[τ]ῃ τὰμ πόλιν.

47. ἐκ Θέρμας λίθῳ: of marble from *Therma*, a place in Lesbos near Mytilene. — μέχρι Πορνοπίας: site of the temple of Apollo Parnopius, the epithet being derived from *πάρνοψ*, Lesb. Boeot. *πόρνοψ* (5). — 48 ff.: 'Thersippus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius

Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. 280). With the genuine dialect forms are interspersed *κοινή* forms as *παρητήσατο*, *πρύτανις*, *ἀνα-*, *μετά*, *λερέως*, *καθά*, *ἐφ' οἷσιν*, etc.; hyper-Aeolic forms as *ἐφάβων*, *πλάθεος* (words with original *η*, not *ᾱ*); and examples of latespelling as *τείμαις*, *κατέλων* with *ει* = *ι* (21), *ἐπισκεάσαντα* (36), *κοραγίαν*, *ὑπάρκοισαν* with *κ* = *χ*

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Hoffmann II.173.

- - - [δαμ]οσίαι[s¹ - - - ταῖς ὑπαρκοί]σαις αὐτῷ κτῆ[σας ἐν τῷ
 Ζμαραγῆ] - - - - ἡ τούτοις τῷ δά[μω] | - - - - ονία πασσυδιά-
 5 σαντος καὶ || [μεγαλο]πρεπεσ(τά)ταις τείμαις δογματίζοντος καὶ
 ναύῳ ἐν τῷ γυμ(ν)ασίῳ κατείρων προαγρημμένῳ, ἐν ᾧ ταῖς τεί-
 μαις αὐτῷ κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυ|μάσδεσθαι,
 εἰκονάς τε χρυσίαις ὀντέθην, καθὰ τοῖς τὰ μέγιστα τὸν δάμον εὐερ-
 10 γητησύντεσσι νόμιμόν ἐστι, με|τά τε τὰν ἐξ ἀνθρώπων αὐτῷ μετά-
 στασιν καὶ τὰν ἐντάφην καὶ θέσιν τῷ σώματος ἐν τῷ γυμνασίῳ
 γενήθην, | ἀποδεξάμενος ὑπερθύμως τὰν κρίσιν τῆς πόλιος Λα|βέων,
 στοίχεις τοῖς προνπαργμένοις αὐτῷ καὶ προσμέτρεις τὰν ἐαυτό
 15 τύχαν τοῖς ἐφίκτοις ἀνθρώπῳ, τὰν || μὲν ὑπερβάρεια καὶ θέοις
 καὶ τοῖς ἰσοθεοῖς ἀρμόζοι|σαν τῆς τε τῷ ναύῳ κατειρώσιος τῆς
 τε τῷ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομί-
 ζων τὰν κρίσιν τῷ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθέωρηκην, ταῖς δὲ
 20 τοῖς ἀγάθοις τῶν ἀνδρῶν πρεποί|σαις ἀσμενζοῖσα χάρα συνεπέ-
 νευσε τείμαις · ἐφ' οἷσιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων |
 χρόνων τὰν παντέλεα τῶν εἰς ἀμοίβαν ἀνηκόντων | ἐπαίνων τε
 καὶ τειμίων περὶ τῆς καλοκάγαθίας αὐτῷ | μαρτυρίαν ἀπυδέδοσθαι ·
 25 δι' αὐτὰ τύχα ἀγάθα δέδοχθαι || τᾷ βόλλα καὶ τῷ δάμῳ · ἐπαίνην Λα-
 βέωνα παίσας ἔοντα τείμας ἄξιον καὶ διὰ τὰν λοίπην μὲν περὶ τὸν
 βίον σεμνότηατα | καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδάπανον

(66 a). ἀρκέην (infin.), συντελέη beside the normal μι-forms κάλην, στεφάνων, etc. (155.3) are probably artificial. ναύῳ (l. 5), if correct, is a contamination of ναῦον with Att. νεώ. ἐπεγράφην (l. 36-37) is an aor. infin. pass., like ὀντέθην, with ε carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find κατείρων, κατιδρύσει, but ἐφίκτοιςιν. The forms of the relative, being borrowed from the κοινή (126), are transcribed with ε throughout (cf. also ἐφ' οἷσιν etc.); and one might also prefer λερέως and ἐαυτὸν (instead of ἑαυτον

with ε and Lesbian accent). But it is impossible to determine whether in such cases the κοινή form was adopted as a whole or only in part (cf. 280), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the κοινή. So the transcription chosen is of small consequence.

15 ff. He deprecated the excessive honor, suitable only to gods and demigods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable

εἰς | τὰν πόλιν διάθεσιν, καὶ ἔχην ἐν τῇ καλλίστῃ διαλάμψει τε
 καὶ | ἀπυδόχα, καὶ κάλην εἰς προεδρίαν, καὶ στεφάνων ἐν πάντῃ·
 τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἡ πόλις συντελήῃ, ἐν τῇ τῶν | κατεύ- 30
 χαν ἡμέρᾳ ἐπὶ τῶν σπόνδων κατὰ τὰδε· ὁ δᾶμος στεφάνοι Λεύκιον
 Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιοι εὐεργέταν,
 στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα | καὶ φιλαγαθίας τῆς εἰς ἑαυτον· ὀν-
 τέθην δὲ αὐτῷ καὶ εἰς κонаς, γράπταν τε ἐν ὀπλῳ ἐγχρύσω καὶ 35
 χαλκίαν, κατὰ τὰ αὐτὰ δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῷ γυμνα-
 σίῳ, ἐφ' ᾧ ἐπεγράφη· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον
 Λευκίῳ | υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιοι εὐεργέταν, γυμνα-
 σιάρχῃσαντα κάλως καὶ μεγαλοδόξως, ὄνθεντα δὲ || καὶ τὸ βαλά- 40
 νην τοῖς νέοις καὶ πρὸς τὴν εἰς αὐτο κοραγίαν ταῖς ὑπαρκοίσαις
 αὐτῷ κτήσιας ἐν Ζυμαργῇ, καὶ ἐπισκεύσαντα τὸ γυμνάσιον,
 καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας
 ἕνεκα καὶ εὐνόας | τῆς εἰς ἑαυτον. καὶ ἐπεὶ κε δὲ τελευτάσῃ, κατε-
 νέχθεντα αὐτον ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὴν ἀγοράν | 45
 στεφανώθην διὰ τῇ τῆς πόλις κάρυκος κατὰ τὰδε· ὁ δᾶμος στεφά-
 νοι Λεύκιον Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιοι
 εὐεργέταν, στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα καὶ εὐνόας τῆς εἰς ἑαυ-
 τον· εἰσενέχθην δὲ || αὐτον εἰς τὸ γυμνάσιον ὑπὸ τε τῶν ἐφάβων 50
 καὶ τῶν | νέων, καὶ ἐντάφην ἐν ᾧ κ' ἂν εὐθετον ἔμμεναι φαίνεται
 τόπῳ. τὸ δὲ ψάφισμα τόδε ἀνάγραφαι εἰς στάλαν λίθῳ λεύκῳ καὶ
 ὀνθέμεναι εἰς τὸ γυμνάσιον παρὰ ταῖς δεδογματισμέναις αὐτῷ τεί-
 μαις. μῆνος Φρατρίῳ δεκάτῃ || ἀπίοντος ἐπὶ ἱερέως τῆς Ῥώμας καὶ 55
 Αὐτοκράτορος | Καίσαρος, θεῷ νῦν, θεῷ Σεβάστω, ἀρχιερέως μεγί-
 στῳ καὶ πάτρω τῆς πατρίδος Πολέμωνος τῷ Ζήνωνος Λαοδίκεος,
 πρυτάνιος δὲ Λευκίῳ Οὐακκίῳ Λευκίῳ νῦν Αἰμιλίᾳ Λαβέωνος, φι-
 λοκυμαίῳ εὐεργέτῃ, στεφαναφόρῳ δὲ || Στράτωνος τῷ Ἡρακλείδῃ. 60

to good men he accepted with gratifica-
 tion. — 47. **Αἰμιλία** : name of the tribe
 in the nom. sg., as in Latin inscrip-

tions. — 56 f. 'when Polemon was priest
 of Rome and Augustus.'

Thessalian

Pelasgiotis

25. Larissa. V cent. B.C. IG.IX.ii.662-663. SGDI.343-344. Hoffmann II.42. Roberts 240.

a. Πολυξεναία ἐμμί.

b. Φεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG.IX.ii.1027.

a. Ἀπλῶνι Λεσχα[ί]ῶ[ι].

b. Ἀριστίδων ὀνέθεκε κοῖ συνδανχναφόροι.

c. Πρόνος ἐργάσατο.

27. Phalanna. V cent. B.C. IG.IX.ii.1226. Hoffmann 5.

5 Νόμος. | Αἶ κε τῶν | φασοτῶν | κισ φαλί|σσεῖτα[ι] | κοινὰ χ[ρ]|ῆ-
10 ματα ἔ[χ]ῶν καὶ μ[εῖ] | δυνάετ[α]||ι ἀππε[ί]σ[αι] το - - -

28. Larissa. About 214 B.C. IG.IX.ii.517. SGDI.345. Ditt.Syll.238-239 (only the letters of Philip). Hoffmann II.16. Michel 41. Solmsen 9.

[Ταγ]ευόντουν Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομεῖοι,
2 Ἐπιγένης Ἰασονεῖοι, Εὐδίκο[ι] Ἀδα|μαντεῖοι, Ἀλεξία Κλεαρχείοι,
γυμνασιάρχεντος Ἀλεύα Δαμοσθενεῖοι. Φιλίπποι τοῖ βασιλείος
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν
ὑπογεγραμμέναν.

4 "Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει
χαίρειν. Πετραῖος καὶ Ἀνάκιππος καὶ Ἀριστόνους ὥς ἀπὸ τῆς
πρεσβείας ἐγένοντο, || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. Πολυξεναία: sc. στάλλα. See 168 c. — Φεκέδαμος: see 46, 52 b.

26. Aristion and his fellow δαφνηφόροι set up to Apollo of the Λέσχη. A late inscription of Phalanna (IG.IX.ii.1234) reads Ἀπλῶνι Κερδ[ο]ίου Σουσίπα-τρος | Πολεμαρχιδαιος ὁ θύτας | ὀνέθεικε ἱε-ρομαμονε[ί]σας καὶ ἀρχιδανχναφορείσας. — Λεσχα[ι]ῶ[ι]: or Λεσχα[ι]ῶ (cf. 38)?

Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the κοινή, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἐτέ-
 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6
 ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοικοῦσιν παρ' ὑμῖν
 Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῇ πολιτεία. τούτου γὰρ
 συντελεσθέντος καὶ συνμεινάντων πάντων διὰ τὰ φιλάνθρωπα 8
 πέπεισμαι ἑτέρα τε πο[λ]λὰ τῶν χρησίμων ἔσσεσθαι καὶ ἐμοὶ καὶ
 τῇ πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθήσεσθαι. ἔτους β'
 Ὑπερβερεταίου κα'."

ψαφίζαμένας τὰς πόλεις ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10
 νάμμοι τὰ ἕκτα ἐπ' ἑκάδῃ συνκλείτος γενομένας, ἀγορανομέοντων
 τοῦν ταγοῦν πάντων· Φιλίπποι τοῖ βασιλείος γράμματα πέμψαν-
 τος πὸτ τὸς ταγὸς καὶ τὰν πόλιν δι(ἐ) κί Πετραῖος καὶ Ἀνάγκιπ-
 πος καὶ | Ἀριστόνοος, οὓς ἀτ τὰς πρεισβείας ἐγένονθο, ἐνεφανίσσοεν 12
 αὐτοῦ, πὸκ κί καὶ ἂ ἀμμέουν πόλιν διὲ τὸς πολέμος ποτ' ἐδέετο
 πλειόονουν τοῦν κατοικεισόντων· μέσποδὶ κε οὖν καὶ ἐτέρος ἐπι-
 νοείσουμεν ἀξίος τοῖ παρ' ἡμῶν | πολιτεύματος, ἐτ τοῖ παρεόντος 14
 κρευνόμεν ψαφίζασθαι ἡμῶν ο(ῦ)ς κε τοῖς κατοικέντεσσι παρ' ἡμῶν
 Πετθ[α]λοῦν καὶ τοῦν ἄλλουν Ἑλλάνουν δοθεῖ ἂ πολιτεία· τοίνεος
 γὰρ συντελεσθέντος καὶ συνμεινάντων πάντων διὲ τὰ φιλάνθρωπα 16
 πεπεῖσταιν ἄλλα τε πολλὰ τοῦν χρεισίμων ἔσσεσθαι καὶ εὐτοῦ καὶ
 τῇ πόλει καὶ | τὰν χώραν μᾶλλον ἐξεργασθίσεισθαι· ἐψάφισται τῇ
 πολιτεία πρᾶσσέμεν πὲρ τοῦννεουν κατ' τὰ ὁ βασιλεὺς ἔγραψε, καὶ 18
 τοῖς κατοικέντεσσι παρ' ἡμῶν Πετθαλοῦν καὶ τοῦν ἄλλουν Ἑλλά-
 νουν δεδόσθαι τὰν πολιτείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ
 τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσα περ Λασαίοις, φυλᾶς ἐλομέ-||
 νοις ἐκάστου ποίας κε βέλλεται· τὸ μὰ ψάφισμα τότε κύρρον 20
 ἔμμεν κατὰ παντὸς χρόνοι καὶ τὸς ταμίαις ἐσδόμεν ὀνγράψαι αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλείτος**: *συνκλείς* (167.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. **εὐτοῦ**: *ἐαυτοῦ*. So also *εὐτοῦ*, *εὐτῆς* in two other inscriptions of Larissa.—19. **Λα-**

σαίοις: *Λαρισαίοις*. Cf. Hesych. *Λάσαν· τὴν Λάρισαν*. But in other inscriptions only *Λάρισα* or (later) *Λάρισσα*.—19f. **φυλᾶς** κτλ.: *choosing each the tribe to which he wishes to belong*. *ποίας* gen. sg. with *ἔμμεν* understood, *φυλᾶς* gen. sg. by attraction to *ποίας*. Cf. Att. *ἐλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν*, ἧς

ἐν στάλλας λιθίας δύας καὶ τὰ ὀνύματα τοῦν πολιτογραφειθέντων
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἀπλουνος τοῖ Κερδοίοι,
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γίγνυται
 ἐν τάνε, δόμεν·” καὶ ὕστερον Φιλίπποι τοῖ βασιλείος ἐπιστολὰν
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγεύοντων
 Ἀριστονόοι Εὐνομείοι, Εὐδικοί Ἀδαμαντείοι, Ἀλεξίπποι Ἱππολο-
 χείοι, || Ἐπιγένης Ἰασονείοι, Νυμεινοί Μνασιαίοι, γυμνασιάρχεν-
 τος Τιμουνίδα Τιμουνιδαίοι, τὰν ὑπογεγραμμένην· |
 26 “Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει χαί-
 ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ’ ἐμοῦ
 ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς
 28 στήλας ἐκκεκολᾶσθαι· εἴπερ οὖν ἐγεγόνει τοῦτο, ἡστοχῆκισαν οἱ
 συμβουλεύσαντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι | καὶ τῆς
 ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-
 30 χόντων τοῦ πολιτεύματος || τὴν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ
 ὥσπερ νῦν αἰσχροῦς χερσεύεσθαι, νομίζω μὲν οὐδ’ ὑμῶν οὐθένα ἂν
 ἀντιτείνειν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-
 32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοί εἰσιν, οὐ καὶ τοὺς
 οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ
 τῶν ἀρχαίων με[ταδι]δόντες καὶ διὰ τοῦ τοιούτου τρόπου οὐ μόνον
 34 τὴν ἰδίαν πατρίδα ἐπηνεξήκασιν. ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς
 ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[η]ν ἔτι δε καὶ νῦν παρα-
 καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς
 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσαι εἰς τὴν πολι-
 36 τείαν, εἰ δέ | [τινες ἀ]νήκεστον τι πεπράχασιν εἰς τὴν βασιλείαν
 ἢ τὴν πόλιν ἢ δι’ ἄλλην τινὰ αἰτίαν μὴ ἄξιοί εἰσιν | [μετέχ]ειν
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως
 38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω· τοῖς μέντοι
 κατηγορεῖν τούτων μέλλουσιν προεῖπате ὅπως μὴ φανῶσιν διὰ
 φ[ι]λο[τι]μίαν τοῦτο ποιοῦντες. ἔτους ζ’ Γορπιαίου ιγ’.”

ἂν βούλωνται εἶναι. — 28. ἡστοχῆκισαν :
 3 pl. plpf. of ἀστοχέω, miss the mark,
 fail. Both word and ending are post-
 classical. — 38. μέντοι : μέντοι. This is

now attested from some half dozen κοινῇ
 sources. It is probably due to the anal-
 ogy of adverbs like πρῶτον, λοιπόν, etc. —
 40. πῆρ ἱεροῦν : apparently equivalent,

ψαφισμένης τῆς πόλιος ψάφισμα τὸ ὑπογε[γ]ραμμένον· “Θε- 40
μίστιοι τὰ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πὲρ ἱερῶν,
Ἀλεξίπποι λέξα[ν]τος ἐψάφισται τῇ πολιτείᾳ, ὅσσοι μὲν ἐφάν-
γρενθῆναι κινεῖ τοὺν πεπολιτογραφειμένον, τὸς ταγὸς ἐγγρά[ψαν]-
τας ἐν λεύκουμα ἐσθῆμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42
τοῦν πεπολιτογραφειμένου κατὰ τὴν ἐπιστ[ο]λὴν τοῖ βασιλείῳ τὰ
δυνάμει καὶ τὰς ἐπιστολὰς τοῖ βασιλείῳ καὶ τὰ ψαφίσματα τό-
τε ὑπὲρ [τ]ῆς γενόμενον | καὶ τὸ τῶμον ὀγγράψαντας ἐν στάλλας 44
λιθίας δύο καταθέμεν τὴν μὲν ἴαν ἐν τὸν ναὸν τοῦ Ἀπλουνος τοῖ
Κερδοῖοι, | τὴν δὲ ἄλλαν ἐν τὸν ἀκρόπολιν ἐν τὸν ναὸν τῆς Ἀθάνης,
καὶ τὴν ὀνάαν τὴν ἐν τᾷ γινυμένην τὸς <τὸς> ταμίας δόμεν ἅτ 46
τῶν κοινῶν ποθοῦν· τὸ μὰ ψάφισμα τότε κύρρον ἔμμεν κατὰ
παντὸς χρόνου·” οἱ πεπολιτογραφειμένοι κατὰ τὰς ἐπιστολὰς τοῖ
βασιλείῳ καὶ κατὰ τὰ ψαφίσματα τῆς πόλιος· |

Σαμόθρακες· Ἀρχιππος Καλλιφούντιος.

48

Κραννούσιοι· Ἀγισίνου Λυκίνου, Φάλακρος Σιμίαιος, [κτλ.
49–78].

Γυρτύνιοι· Εὐθόινος Λεττίνιος, Φιλόδαμος Λεττίνιος, Βού- 79
σκος Δαμμάτριος, [κτλ. 79–92].

29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18.

Στρώμουν Μολότοι [ὁ] φάμενος ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20
λότοι τοῖ Φοίνικος τὸς γινόμενος τῇ πόλει κατὰ τὸν νόμον ἀργυ-
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένιος ὁ φάμενος
ἀπειλευθεροῦσθαι ἀπὸ Πολυξένοι Ἀρμοξενεῖοι τὸς γινόμενος | τῇ 24
πόλει κατὰ τὸν νόμον ἀργυρίοι στατεῖρας δεκάπεμπε.

in the language of adulation, to πὲρ βασιλικῶν. — 41. ὅσσοι κτλ.: *whom-
ever of those that have been enrolled any
persons accuse*. ἐφάνγρενθαι in mean-
ing not ἐφαιρόνται, but κατηγοροῦνται
(cf. I. 38). — 43. καὶ τὰ ψαφίσματα κτλ.:
*and the decrees, both the one just previ-
ously passed and the present one*. ὑπὲρ
τῆς, sc. ἀμέρας. Cf. Boeot. προτηνί,

136.1. Similarly τοῖ ὑπὲρ τῆς γενομέ-
νοι πὲρ αὐτῶν ψαφίσματος in another in-
scription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines
contains a list of manumissions, all in
the same phraseology.

20. φάμενος ἀπειλευθεροῦσθαι: perf.
infin. = ἀπηλευθερώσθαι, with φάμενος,
declared free.

30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536.

[Νικο]κλέα[ς Α]ὐτοβο[ύ]λειο[ς]. | λειτορεύντος Ἀγείσῃα Ξε-
5 νουνεῖοι οἱ | τὸν ταῦρον πεφειράκοντες · Νικοκλέας Αὐτοβούλειος, |
Ἀριστίουν Παρμενίσκειος, Πραξίας Εἰρακλείδαιος, | Δαμέας Θρα-
σίππειος, || [κτλ. 10-19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν] Λίοντος] Πανσανιαῖοι Μα-
τροπολ[ίτα, | ταγενό]ντων Σιλάνοι Ἀστο[μαχείοι, | Φίλ]ουνος
5 Ἀντιγενεῖοι, Γεν[νάοι Ἀσ]στον[οεῖοι, Γεννάοι Αἰσχυλ]εῖοι, - - |
- - Κ]αλλισθενεῖοι, ταμιε[νόντων - - | - - Ἀ]ντιγονεῖοι, Φεῖδουρος
Εὐ[δοξεῖοι], | - - ος Ἀντιγενεῖοι λέξαντο[ς · ἐπειδὴ Αἴ]ον Παν-
10 σανίαιο[ς] Ματροπ[ολίτας | διετε]λει εὐεργετὲς τὸ κοινὸν [τὰς |
πόλι]ος ἔν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τῇ ἀρχῇ τῇ ἑαυτοῖ
καὶ κ[οινῇ τῇ | πόλι κ]αὶ καθ' ἰδίαν ἀν τοῦ χρεῖαν [ἔχοντι, ἔδο]ξε
15 τοῦ κοινοῦ τὰς πόλιος [ἐπαί]νέσαι Λίοντα ἐτ τῇ προανγρέ[σι
τὰν | ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πὸ[θ' ἕκαστον | τοῦν] πολιτάων
καὶ δεδοσ[θαι καὶ αὐτοῦ] κα(ι) τοῖς ἐσγόνοις ἀτ[έλειαν πάντων |
20 καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-
μεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]
ταμ[ί]αν Φεῖδουνα Εὐδόξει[ον οὓς κε | ἀτ τὰς] τοῦν ταγοῦν γνού-
25 μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θεῖ]
ἄκρουν ἐν τοῖς ἱαρουτοῖς, [τὸ | μὰ ὁ]νάλουμα τὸ γενόμενον [ἐν
τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τῇ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126.

[Ἀ]θίνα Πολιάδι οἱ ποτάρχοι ὀνέθεικαν ἀρχιπολιάρχεντος |
5 Ἀσκληπιοδόουροι Αἰσχιναῖοι · | Πολύγνυτος Σιμμῖαιος. || Ἀσκλη-
πιδόουρος Ξενολόι, | Εὐβίωτος Ἐπιγόνοι, Ἐπίνικος Πανσανίαος.

30. Refers to the Thessalian bull-
fight, the ταυροκάψια, or ταυροθρία as
it is called in another inscription of
Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Ma-
tropolis. — 24. ἄκρουν κτλ.: in the con-
secrated places of the heights(?). But
in ἀκρουν one suspects some error of
the engraver.

Thessaliois

33. Thetonium, not far from Cierium. V cent. B.C. IG. XII.ii.257. Solmsen 10.

-ες *ηυλῶρέοντος Φιλονικόῦ ἡνίος.* |

Θετόνιοι ἔδωκαν Σοταίρῳ τῷ Κορινθίῳ καὶ αὐτῷ καὶ γένει καὶ οἰκίαις καὶ χρῆμασιν ἀσυλίαν κατέλειαν κεύφεργέταν ἐποίεσαν κὲν ταγᾷ κὲν ἀταγίαι. αἳ τις παρβαίνει, τὸν ταγὸν τὸν ἐπεστάκοντα ἐξανακά(δ)δεν. τὰ χρυσία καὶ τὰ ἀργύρια τέσ Βελφαῖο ἀπολόμενα ἔσδσε Ὀρέσταιο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For the special dialectic peculiarities, see 214.

5. *κεύφεργέταν*: or *κεύφεργέταν*? See 94.7. — 6. *κὲν ταγᾷ κὲν ἀταγίαι*: *in war and peace*. The phrase is plainly the equivalent of the usual *καὶ πολέμου καὶ εἰρήνης* (or *ἐν πολέμῳ κτλ.*), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the *ταγός* was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, express this last by *ὅταν ταγεύηται Θετταλία*, *ὅταν ταγός ἐνθάδε καταστῇ*, *ὅταν ταγεύηται τὰ κατὰ Θετταλίαν* (Xen. Hell. 6.1.8,9,12). So *ταγά* (one would expect *ταγία*) and *ἀταγία* (cf. *ἀκοσμία* *time when no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the *ταγός* of l. 8 is the municipal official, like the *ταγοί* of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read *Ὀρέσταιο Φερεκράτης* (cf. 108.2) or, with correction, *Φερεκράτε(ο)s ἡυλῶρέοντος Φιλονικόῦ ἡνίος*, *when Orestes, son of Pherecrates son of Philonicus, was ὕλωρος*. The use of the gen. instead of the patronymic adjective would be only another instance (see 214) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *νίος* instead of the gen. alone (cf. e.g. SGDI. 1183, Arc.; Ditt. Syll. 478, Stratus; *παῖς* often so used in Lesbian and Cyprian). *ὕλωρος* occurs in Arist.

34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

Ἄ[γαθὰ τύχα] ἃ πόλις Φαρσαλίουν τοῖς καὶ οὓς ἐξ ἀρχᾶς
 συμπολιτενομένοις καὶ συμπολ[εμισάντε]σσι πάντα προθυμία
 ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίους τοῖς | ἐ[ξ ἀρχᾶς πο-
 λ]ιτενομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τᾶς ἐχομένας τοῦ Λου-
 ἔρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἐξείκοντα ἐκάστου εἰβάτα ἔχειν
 5 πατρουέαν τὸμ πάντα χρόνον. || τ[αγευνόντου]ν Εὐμειλίδα Νικασι-
 αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερε-
 κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

Boeotian

35. Temple of Apollo Ptoos, near Acraephia. VI cent. B.C. Bréal, M.S.L. VII, 448. Holleaux, *ibid.* VIII, 180. Buck, *Class. Phil.* IV, 76 ff., 437.

Καλφὸν ἄγαλμα φάνακτι Ϝ[εκαβόλοι] Ἀπό(λ)λῶνι
 ?Δαμ]οσίδας ποίρεσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμψαν

Pol.6.8.6 as the title of an official similar to the *ἀγρονόμος*, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὓς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of *συμπολιτενομένοις*, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὓς: *even as it is, already*. Cf. SGDI.2160 δουλεύων καθὼς καὶ ὥς *serving just as at present*, SGDI.1832.11 μετὰ τῶν καὶ ὥς *synergisménων with those already chosen*. — 3. ἐμ Μακουνίαις: 'in the district known as the Poppy (μήκων) Fields.'

35. An epigram of four hexameter verses inscribed βουστροφῆδόν on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = ἀνάθημα. Cf. CIG.I,p.7, SGDI.5507. — Ϝ[εκαβόλοι]: or Ϝ[εκαβόλοι], cf. Ϝεκαδάμοε, no. 38 (52b).

Vs. 2. It is possible that the second letter is not σ but ϖ, in which case we should read some such name as Νεστ]ορλῆδας (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος, 5) belonged.

[- - - - -]ον Πτωιδέφι.
 τὸς τὸ, φάναχς, φεφύλαχσο, δίδοι δ' ἀρ(ε)τάν [τε καὶ ὄλβον.]

36. Vase probably from Tanagra, VI cent. B.C. 'Εφ.'Αρχ.1900,107.

Δεμοθέ(ρ)ρῆς *ἱαρὸν* 'Από(λ)λῶνος Καρυκεῖφι.

37. Vase from Thebes. VI cent. B.C. 'Εφ.'Αρχ.1900,107.

ἱαρὸν τῷ Πυθίῳ Φισφόδικος ἀνέθεκε.

38-39. Tanagra. VI cent. B.C. IG.VII.593,606. SGDI.876,885.

38. 'Επὶ *ἑκαδάμοε* ἐμί.

39. 'Επὶ Ὀκίβαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.3467. SGDI.1133.

Μογέα δίδῳτι ταῖ γυναικὶ δῶρον Εὐχάρι τεῦτρῆτιφάντῳ κότυλον,
 ὅς χ' ἄδαν πίει.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll.120. Hicks 135. Michel 617.

[Τοὶ χρεῖ]ματα *συνεβ[άλουνθο ἐν τὸν πόλεμον | τὸν] ἐπο[λέ-
 μιον]* Βοιωτοὶ *πε[ρὶ τῷ ἱαρῷ τῷ ἐμ Βελφοῖς | π]*ὅτ τὼς ἀσεβίοντας
 τὸ ἱαρὸν[ν τῷ 'Απόλλωνος τῷ | Π]ουθίῳ. ||

Vs. 3. Here stood the subject of *ἐπεμφσαν*, the names of the donors. The form of which the final *ον* is preserved may be an adjective in agreement with, or a noun in apposition with, *ἀγαλμα* understood.

Vs. 4. *φεφύλαχσο*: Hom. *πεφύλαξο*, cf. 65. — *δίδοι*: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like *ἀγει*, *πίει*, by the addition of a particle (cf. *οὔτωσί* etc.). For the whole verse ending, compare h.Hom.15 and 20, and Callim.1.96.

36. Cf. Paus.9.20.3 *ἔστιν . . . ἐν Τανάγρα, καὶ ὅρος Κηρύκιον, ἔνθα Ἑρμῆν τεχθῆναι λέγουσι*. But here the epithet *Καρυκεῖος* is applied to Apollo. *Δεμοθέ(ρ)ρῆς* is the same as *Δαμοθέρσης* found

elsewhere, and, if the *Ε* is correctly read, the dedicator was an Athenian or Euboean.

38-39. Examples of the early spelling *οε* and *αε*, 26, 30. For *ἑκα-* see 52*b*. For *ἐπί* with dat. see 136.6.

40. *Μογέα*: masc. in *-ā*. 105.1*a*. — *τεῦτρῆτιφάντῳ* (or *τεῦ-*? See 94.7): *ταῖ Εὐ-*, daughter of *Εὐτρητιφάντος*. The first part of the name is identical with that of the Boeotian town which appears in Homer as *Εὐτρησις*. Cf. *Εὐτρητιδεῖς* in a later Boeotian inscription. See 61.3. — ὅς: ὥς. 58*a*.

41. List of contributions for the sacred war (355-346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem.9.34). Note the retention of the older spelling *ε* beside *ει*,

- 5 Ἀριστίωνος ἄρχοντος · Ἀλυζῆοι - - - - - · πρισγῆες Χάροψ
 Δάδωνος, Ἀριστο - - - - - | Ἀνακτοριῆες τριάκοντα μνᾶς ·
 περι[σγῆες] - - - - - | Φόρμω, Ἄρκος Τερῆος. | Βυζάντιοι χρουσίω
 10 Λαμφακανῶ σ[τατεῖρας] || ὀγδοέκοντα πέτταρας, ἀργυρίω Ἀτ[τι-
 κῶ δ]ρα]χμὰς δεκαῖξ · σύνεδροι Βυζαντίων [εἵνιξαν] | τὸ χρυσίον
 Κερκίνος Εἰροτίμω, Ἀγ - - - - - | Δηλοπτίχῳ, Διωνύσιος Εἰ-
 15 ραίωνος. | Ἀθανόδωρος Διωνυσίῳ Τενέ[διος], || πρόξενος Βοιωτῶν,
 χει[λ]ίας δ[ραχμὰς]. |
 Νικολάω ἄρχοντος · Ἀλυζ[ῆοι] - - - - - | ἄλλας τριάκοντα
 μνᾶς εἵ[νιξαν] · | πρισγῆες Ἀλυζαίων Θεο - - - - - | [Ἀ]λεξάν-
 δρου, Δίων Πολυλ[άου]. ||
 20 [Ἀ]γαισινίῳ ἄρχοντος · Βυζάντιοι [συνεβάλ]ονθο ἄλλως πεν-
 τακατίως στατεῖρα[ς χρύσ]ίως Λαμφακανῶς ἐν τὸν πόλεμον τὸν
 ὑ[πὲρ τῶ] ἰαρώ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί] · | σύνεδροι
 25 εἵνιξαν Σῶσις Καρα[ι]ίχῳ, || [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Acraephia. Between 312 and 304 B.C.
 IG.VII.2723. SGDI.570. Michel 1105. Solmsen 13.

Βοιωτοὶ Ἀπόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλο-
 κώμῳ Ἀ[ντ]ιγ[ενε]ΐῳ Θεισπιε[ῖος], | ἀφεδριατευόντων Ἐμπεδο-
 [κ]λεῖος Ἀθανοκριτίῳ Ταναγρήῳ, Πούθωνος Α[ν]τομειδε[ῖ]ῳ
 Ἐρχομενίῳ, | Ἴπποτίωνος Γαστυμειδοντίῳ Κορωνεῖος, Ἐπιφά[λ-
 τ]ῖος Μαχωνίῳ Θειβήῳ, Νικίωνος Γ[ρ]υλ[ί]ωνος Πλαταεῖος, |
 Ἀριστοκλεῖος Ἀγασιῳ Ἀνθαδονίῳ, Σάωνος Θιο[τ]ιμίῳ Θεισπι-
 εῖος, μαντενομένῳ Ὀνυμάστῳ Νικολαίῳ Θεισπιεῖος.

as πρισγῆες beside πρισγῆες, Attic *ai* in
 Ἀλυζαίων beside Ἀλυζῆοι, and Attic
 gen. sg. in -ον beside -ω.

22. τὸν ὑπὲρ κτλ.: relative use of the
 article, unknown in the later Boeotian
 inscriptions. See 126.

42. Dedication of a tripod to Apollo
 Ptous by the Boeotian league. This is
 one of a series of four belonging to the
 same period (IG.VII.2723-2724b).

ἀφεδριατευόντων: those who serve as
 *ἀφεδριάται or official representatives at

the dedication. From ἐδριάω used like
 Att. ἰδρύω. Cf. Att. ἀφίδρυμα used of a
 shrine made after the model of another,
 as that of Asclepius modeled after the
 one at Epidaurus (cf. Roberts II.66.13).
 Observe that in the case of the repre-
 sentative of Plataea the gen. sg. of the
 father's name is used, not the patron.
 adj. as in the case of the others. The
 same holds true in the other three dedi-
 cations, and it is probable that this is
 not accidental, but that the Plataeans,

43. Orchomenos. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Solmsen 15. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος^I_(D)
 Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδωρος Ἰππωνος ἀνέ-
 γραψαν καθὼς | ἐποείσανθο τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα-⁵₍₁₀₆₎
 ρέτας κατὰ τὸ ψάφισμα τῷ δάμῳ.

(Μειν(ὸ)ς Ἀλαλκομένιῳ | φικαστῇ κὴ ἔκτη, ἐπεψάφιδδε | Φιλό-^{II}_(E)
 μείλος Φίλωνος, Καφισόδωρος | Διωνουσίῳ ἔλεξε· προβεβουλευμέ-¹⁰₍₁₁₁₎
 νον | εἶμεν αὐτῷ ποτὶ δᾶμον, ἐπιδεῖ ἐπεψάφίττατο ὁ δᾶμος ἀποδόμεν
 Νικαρέτη(ι) | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν
 πετράμεινον ἀπὸ [τ]ᾶν ὑπερ|αμεριάων τᾶν ἰωσάων κατὰ τᾶς πόλιος,¹⁵₍₁₁₆₎

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespieae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as *οὐπεραμερίαι* (once, l. 55 f., as *τὰς ἐμπράξεις*). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (*ὁμολογία*) is given in VII, and of the contract (*σούγγραφος*), written in the *κοινή*, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase *ὁ ἐπίθωσαν*

(l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. *προβεβουλευμένον* κτλ.: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*

ὁ ἐπίθωσε αὐτὰν ἡ πόλις, ἀργουρίῳ δραχμὰς | μουρίας ὀκτακισχι-
 λίας ὀκτακατίας τριάκοντα τρίς, κὴ τὼς πολεμάρχως ἀνελέσθη τὰν
²⁰₍₁₂₁₎ τε σύγγραφον, ἃν ἔδωκαν οὐπὲρ || [ο]ὔτων τῶν χρεϊμάτων κατ' α[ὐ]τὸ
 αὐτῶ[ν] | κὴ ὁ ταμίας κὴ ὦν ποθείλετο Νικαρέτα δέκ[α], | κὴ τὰς
 ὑπεραμερίας διαγράψασθαι τὰς [κατ] | τὰς πόλιος τὰς ἐπὶ Ξενο-
²⁵₍₁₂₆₎ κρίτῳ ἄρχοντος | ἐν Θεισπιῆς, κὴ οὗτα ρεφυκονομεϊόντων || τῶν
 πολεμάρχων κὴ τῷ ταμίαῳ ἀποδόντος τὰ χρεϊματα κατ τὸ ὁμολο-
 γον τὸ παρ | Θιοφέστον Θιοδώρῳ Θεισπιεῖα τεθέν, | δεδόχθῃ τῷ
 δάμν· τὼς πολεμάρχως, | ἐπὶ κα τὸ ψάφισμα κούριον γένειται,
³⁰₍₁₃₁₎ ἀγγράψῃ ἐν στάλαν λιθίναν τό τε ψάφισμα οὗτο (II) | κὴ τὸ
 οὐπὲρ τὰς ἀποδόσιος (III), κα(τ) ταῦτα δὲ κὴ | τὰς ὑπεραμερίας
 τὰ(ς) κατ τὰς πόλιος τὰς Νικαρέτας (IV) κὴ τὸ ὄ[ν]ιωμα τῷ γραμ-
³⁵₍₁₃₆₎ ματεῖος τῷ δ[ι]αγράψαντος αὐτὰς (V) κὴ τὰν σύγγραφον τὰν || τε-
 θεῖσαν παρ Φιφιδαν (VI) κὴ τὸ ἀντίγραφον κὴ | τὸ ἀντίγραφον
 τῷ ὁμολόγῳ τῷ τεθέντος παρ Θιοφέστον (VII) κὴ τὰν διαγραφὰν
 τῶν χρεϊμάτων ὦν | ἔγραψαν αὐτῇ διὰ τρεπέδδας (VIII), κὴ τὸ
⁴⁰₍₁₄₁₎ ἄλῳμα | ἀπολογίτταστη ποτὶ κατόπ[τ]α[ς], π[ο]ρόρον δ' εἶμεν || ἀπὸ
 τῶν πολιτικῶν.

III
 (F) Δαματρίῳ νιουμεινίῃ | πετράτῃ, ἐπεψάφιδδε K[α]φισόδωρος Δι-
 ωρουσίῳ, Ἀθανόδωρος Ἰππωνος ἔλεξε· προβε[[β]ω]λευμένον εἶ-
 μεν αὐτῷ ποτὶ δᾶμον, ἐπιδεῖ, | παργενομένας Νικαρέτας Θίωνος
⁴⁵₍₁₄₆₎ Θεισπικᾶς | [κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν κατ τὰς οὐ-
 πε[ρ]αμερία[ς] τὰς ἰώσας αὐτῇ, [ἀνα]γκάσ[θε]ν τὸν πολέμαρχον κὴ
 ὁ ταμίας σονγχωρεῖσαντος τῷ δάμῳ δόμεν | [κ]ατ αὐ[τὸν] αὐ-
 [τῶν] σούνγραφον ποτὶ τῇ οὐπαρχώσῃ οὐπε[ρ]αμερίῃ, ἐ[ν] τ[ῇ]ν κα

treasurer had paid the money according to the agreement deposited with Theophrastus, be it voted by the people, etc.

40—41. **νιουμεινίῃ πετράτῃ**: *τετάρτῃ ἱσταμένου*. On νιου- from νεο-, see 42.5a. — 46 ff. *The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing οὐπεραμερία, until the levy for this purpose should be made and the amount agreed*

upon provided. This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular οὐπεραμερίῃ where we should expect the plural. — 49. **ἐ[ν] τ[ῇ]ν**: *until*, originating in ἐν τὰν ἀμέραν. Cf. 136.1 and note on 28.43. — ἐν οὗτο: *for this purpose*. Cf. πόρον ἐν οὗτο ll. 59, 60. — ἐνενηχθεῖ, not ἐνενηχθεῖ, is declared certain by Baunack, Philol. XLVIII,

ἐνευχθεῖει ἅ ἀνφορὰ ἐν οὔτο, κ[ὴ] || κομίττ[ειτη] τὰ συνχωρεῖθῆντα ⁵⁰₍₁₅₁₎
 χρεῖματα, | δεδόχθῃ τῷ δάμν· τὸν ταμίαν τὸν [π]ροάρχοντα | τὰν
 τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη
 ἀργ[υ]ρίῳ δραχμὰς μυρίας | [ὁκ]τακισχειλίας ὁκτακατία[s]· τριά-
 κ[ο]ντα τρεῖς Πολυκράτιος ἄρχοντος ἐν τῷ Δαματρίῳ μείνῃ κῆ τὰς ⁵⁵₍₁₅₆₎
 ἐ[μ]πράξεις τὰς ἰώσας Νικα[ρέτη] κατ[] τὰς πόλιος Ξεν[ο]κρίτῳ
 ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | τὼς πολεμάρχως, κῆ
 τὰν συνγραφὰν, ἂν ἔχῃ κατ[] τ[ῶν] | πολεμάρχων κῆ τῷ ταμίαο,
 ἀνελέσθη, πόρον [δ' εἴ]μεν ἐν οὔτο ἀπὸ τῶν τὰς πόλιος ποθοδω- ⁶⁰₍₁₆₁₎
 μάτων πάντ[ων]. |

Ξενοκρίτῳ, Ἀλαλκομενίῳ. — Νικαρέτα Θέωνος τὰς π[ό]λιος ^{IV}_(G)
 Ἐρχομενίων κῆ τῷ ἐγγύῳ Θίωνος Συννόμῳ· τὰ ππάματα μούρη
 ὀγδοεῖκοντα πέντε διού[ο] ὀβολίῳ· | κῆ τῷ τεθμίῳ φίστῳρ Ἀριστό-
 νικος Πραξιτέλιος· || Λιουκίσκῳ, Θιούῳ, τὸ συνάλλαγμα. — Νι- ⁶⁵₍₁₆₆₎
 καρέτα Θίῳνος τὰς πόλιος Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίωνος |
 Συννόμῳ· τὰ ππάματα δισχείλιη πεντακάτι[η]· | κῆ τῷ τεθμίῳ
 φίστῳρ ὁ αὐτός· Λιουκίσκῳ, Ὁμολώῳ, | [τ]ὸ συνάλλαγμα. —
 Νικαρέτα Θίῳνος τὰς πόλι[ος] || Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳ- ⁷⁰₍₁₇₁₎
 νος Συννόμῳ· τὰ ππάματα πετρακισχείλιη· κῆ τῷ τεθμίῳ
 φίστῳρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θίῳνος τὰς πόλιος |
 Ἐρχομενίων κῆ τῷ ἐγγούῳ Θίῳνος Συννόμῳ· τὰ ππάματα χεί-
 λιη· κῆ τῷ τεθμίῳ φίστῳρ ὁ αὐτός· Λιουκίσκ[ω], || Θε[ε]ιλουθίῳ, τὸ ⁷⁵₍₁₇₆₎
 συνάλλαγμα.

Διαγράφη τὰς οὐπερ[α]μ[ε]ρίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς ^V₍₁₁₎
 κατ[] τὰς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα . . . |

Ἐδάνεισεν Νικαρέτα Θέωνος | Θεσπική, παρόντος αὐτῇ κυρίου ^{VI}₈₀
 τοῦ ἀνδρὸς Δεξιπίπου Ε[ὺ]νομίδου, Καφισοδώρῳ Δι[ο]νυσίου, ^(A3)

413, and agrees with uncontracted forms found elsewhere, as *κουρωθεῖει* (151.2). — 50. κομίττ[ειτη], not κομίττ[η], also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the

date given at the end of each is the time of the loan (τὸ συνάλλαγμα). Cf. Thalhheim, Berl. Phil. Woch. 1893, 267. The expression throughout is condensed. Ξενοκρίτῳ (ἄρχοντος), (μείνῳς) Ἀλαλκομενίῳ, Νικαρέτα Θέωνος (κατὰ) τὰς πόλιος.

78 ff. The text of the contract is in the κοινή, though dialect forms are retained in some of the proper names.

Φιλομήλῳ Φίλωνος, Ἰθανοδώρῳ Ἰππωνος, Πο[λυ]κρίτῳ Θά-
 85 ροπος καὶ ἐγγύοις || εἰς ἔκτεισιν τοῦ δανείου | Μνάσῳν Μέκγαο,
 (8) Τελεσίῳ | Μέκγαο, Λασίππῳ Ξενοτίμου, Εὐάρεϊ Εὐχώρῳ, Πε-
 90 ριλῷ Ἀναξίωνος, Διονυσόδωρῳ Καφισοδώρῳ, Κωμίῳ Τελε-
 (13) σίππῳ, Ὀνασίμῳ | Θεογεΐτονος, Καφισοδώρῳ | Δαματρίχῳ,
 95 Νικοκλεῖ Ἀθανοδώρου Ὀρχομενίοις ἀργυρίου δραχμὰς μυρίας
 (18) ὀκτάκισχειλίας ὀκτακοσίας τριάκοντα τρεῖς ἄτοκον ἐχ Θεσπιῶν
 100 εἰς τὰ Παμβοιωτία τὰ ἐπ' Ὀνασίμου ἄρχοντος Βοιωτοῖ[ς]. || ἀπο-
 (23) δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἐγγυοὶ Νικαρέται ἐν
 τοῖς Παμβοιωτίοις πρὸ τῆς θυσίας ἐν ἡμέραις τρισίν. ἐὰν δὲ μὴ
 105 ἀποδῶσ[ι], || πραχθήσονται κατὰ τὸν νόμον· [ἦ] δὲ πρᾶξις ἔστω ἕκ-
 (28) τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἐνό[ς] |
 110 καὶ ἐκ πλειόνων καὶ ἐκ πάντων καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,
 (33) πραττούσῃ ὃν ἂν τρόπον βούληται. ἡ δὲ συγγραφὴ | κυρία ἔστω,
 115 καὶ ἄλλος ἐπιφέρῃ ὑπὲρ Νικαρέτας. Μάρτυρες Ἀριστογεΐτων
 (38) Ἀρμόξενου, Ἰθιούδικος Ἀθανίου, | Γιφιάδας Τιμοκλείος, Φαρσά-
 120 λιος Εὐδίκου, Καλλέας Λυσιφάντου, Θεόφεστος Θεοδώρου, Εὐ-
 (43) ξενίδας Φιλώνδου | Θεσπιεῖς. ἃ σούγγραφος | παρ Γιφιάδαν
 Τιμοκλείος. |
 VII Ὀνασίμῳ ἄρχοντος Βοιωτοῖ[ς], | μινὸς Πανάμῳ, ὁμολογὰ ||
 (13) Νικαρέτῃ Θίωνος Θεισπικῇ, | παριόντος Νικαρέτῃ Δεξιπῶ Εὐ-
 125 νομίδαο τῷ ἀνδρὸς Θε[ι]σπιεῖος, κῇ τῇ πόλιν Ἐρχομεν[ί]ων·
 (48) παρῆσαν οὐπὲρ τὰς πόλ[ι]||ος πολέμαρχοι Καφισόδωρος Διωνου-
 130 σίω, Φιλόμειλος Φίλωνος, Ἀθανοδώρος Ἰππωνος· ἀποδόμεν τὰν
 (53) πόλιν Ἐρχομενίων Νικαρέτῃ Θίωνος, || ὃ ἐπίθωσαν οὐπὲρ τὰν
 135 οὐπεραμεριάων τὰν ἐπὶ Ξενοκρίτῳ ἄρχοντος ἐν Θεισπιῆς, ἀργου-
 (58) ρίῳ δραχμὰς μυρίας ὀκτ[α]κισχειλίας ὀκτακατίας τριάκοντα
 140 τρεῖς, ἔσχατον Ὀνασί[μ]ῳ ἄρχοντος ἐν τῷ Ἀλαλ[κο]μενίῳ μινί·
 (63) σούγγραφον δὲ | γράψασθαι τῷ ἀργουρίῳ τῶς | (τῶς) πολεμάρχως
 145 Ἐρχομενίων | κῇ ἐγγούως, ὥς κα δοκιμάδδ[ει] | Νικαρέτα, κῇ
 (68) θέσθαι μεσεγγ[υ]ον παρ Γιφιάδαν Τιμοκλείος Θεισπιεῖα. ἐπὶ δέ
 150 κα κομίττε[ι]τη Νικαρέτα τὸ ἀργούριον | παρ τὰς πόλεις, ἐσλία-
 (73)

The names of the first two sureties are given by mistake in the nominative,

but with the third the error is rectified. — 113-114. ἐπιφέρῃ: presents it.

νάτω Νικαρέτα τὰς οὐπεραμερίας, ἃς ἔχει κατὰ τὰς πόλιος, τὰς ἐπὶ
 Ξενοκρίτῳ ἄρχοντος ἐν Θεισπιῆς πάσας, κὴ τὰν σούγγραφον ἀπο-
 δότω Γιφιάδας τοῖς πολεμάρχῃς κὴ τοῖ ταμίῃ κὴ το[ῖς] | ἐγγούοις.
 ἢ δέ κα μὲ ἀποδώει ἡ πόλις Νικαρέτῃ τὸ ἀργούριον ἐν τῷ γεγραμ-
 μένῳ χρόνῳ, τὰς μουρίας κὴ ὀκτ[α]κισχειλίας ὀκτακατίας τριά-
 κοντα τρίς, ἀποδότω | τὰν σούγγραφον κὴ τὰς οὐπεραμερίας τὰς
 κατὰ τὰς | πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῷ ὁμολό[γῳ] γεγραμμέ-
 νον· (ἢ δέ κα) ἐν τῷ χρόνῳ τῷ γεγραμμένῳ μὲ ἐθέλει κ[ομ]ίδδ[ε]-||
 σθη Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Γιφιάδας τὰν | σούγγραφον
 τοῖς πολεμάρχῃς κὴ τοῖ ταμίῃ κὴ τοῖς | ἐγγούοις, κὴ ποταποπι-
 σάτω Νικαρέτα τῇ πόλει Ἐρχομενίων κὴ τοῖς πολεμάρχῃς κὴ τοῖ
 ταμίῃ κὴ τοῖς ἐγγούοις ἀργουρίῳ δραχμὰς πεντακισμουρίας, κὴ
 τῇ || οὐπεραμερίῃ ἄκουρῦ νῦ ἐνθῶ. ρίστορες Ἀριστογί[τ]ων Ἀρμο-
 ξένῳ, Ἰθούδικος Ἀθανιαῖο, Γιφιάδας Τιμο[κλε]ῖ[ο]ς, Φαρσάλιος Εὐ-
 δίκῳ, Καλλέας Λιουσιφάντῳ, Θιόφειστος Θιοδώρῳ, Εὐξενίδας
 Φιλώνδαο Θεισπιείεξις. τὸ ὁμόλογον παρ Θιόφειστον Θιοδώρῳ
 Θεισπιεία.

155
(78)160
(83)165
(88)

Διαγραφὰ || Νικαρέτῃ διὰ τραπέδδας τὰς Πιστοκλείος ἐν Θει-
 σπιῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μινὸς Ἀλαλκομενίῳ
 δευτέρῳ ἀμέρῃ ἐνακηδεκάτῃ, ἐπὶ τὰς Πιστοκλείος | τραπέδδας Νι-
 καρέτῃ παρεγράφει παρ Πολιουκρίτῳ Θάρῳπος Ἐρχομενίῳ ταμίαο
 οὐπὲρ τὰς πόλιος τὸ σουνχωρεῖθῃ τὰν οὐπεραμεριῶν τὰν ἐπὶ
 Ξενοκρίτῳ ἄρχοντος, | παριόντος πολεμάρχῳ Ἀθανοδώρῳ Ἰππω-
 νος Ἐρχομενί[ω], | ἀργουρίῳ δραχμὴ μούριη ὀκτακισχείλιη ὀκτα-
 κάτῃ τριάκοντα τρίς.

170
(93)175
(98)

154 ff. If the city fails to pay Nica-reta in the time specified, it will have to pay the amount stated in the contract and the sum of the notes besides, that is substantially double the amount loaned. But if Nicaeta refuses to accept the amount named in the contract, as she might do in order to secure the exorbitant penalty for delay, she forfeits both contract and notes and pays a heavy penalty.

169-170. **διαγραφὰ Νικαρέτῃ** κτλ.: memorandum of payment to Nicaeta (adnom. dat. 172) through the bank of Pistocles. διαγραφὰ cancellation (cf. διαγράφασθαι l. 22), and so payment. So ll. 172 ff., at the bank of Pistocles there was paid over to Nicaeta by Polycritus the treasurer in behalf of the city the sum agreed upon of the notes (part. gen.; cf. ἀπὸ τὰν ὑπεραμεριῶν ll. 14-15).

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inscr.Jurid.II, p.238. Michel 1392.

Θιὸς τούχα ἀγαθά. | Φαστίαο ἄρχοντος | Βοιωτῆς, ἐν δὲ Λεβα-
 5 δείῃ Δόρκωνος, Δωίλος | Ἰρανῆω ἀντίθειτι τὸν | φίδιον θεράποντα
 10 Ἀνδρικὸν τῷ Δι τῷ Βασιλεῖ | κῇ τῷ Τρεφωνίῳ ἰαρόν εἰ μιν, παρ-
 μέιναντα παρ | τὰν ματέρα Ἀθανοδώραν φέτια δέκα, καθὼς ὁ
 πατεὶρ ποτέταξε· ἡ δέ κα | ἔτι δώσει Ἀθανοδώρα, [τ]ίσι [αὐτῇ] ||
 15 Ἀνδρικός φόρον τὸν ἐν τῇ | θείκῃ γεγραμμένον· ἡ δέ τί | κα πάθει
 Ἀθανοδώρα, παρμεινὶ Ἀνδρώνικος τὸν περιττὸν | χρόνον παρ Δωί-
 20 λον· [ἐ]πιτα ἰα||ρὸς ἔστω με[ι] ποθ[ί]κων μειθενὶ μειθέν· μεὶ
 ἐσσεῖμεν δὲ καταδουλίττασθῃ | Ἀνδρικὸν μειθενί· Ἀνδρικὸν δὲ
 25 λειτωργίμεν || ἐν τῆς θοσίης τῶν θιῶν | ζων οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430.

[Σάων - - - - ἀντίθειτι τὸ φίδιον | πη]δάριον Ἀθάνωνα τῷ Δι
 τεῖ Βασιλεῖ κῇ τεῖ Τρεφωνίῳ ἰαρόν εἰμεν τὸν πάν[τα] | χρὸνον ἀπὸ
 τᾶσδε τᾶς ἀμέρας, μεὶ προθίκοντα μέτε αὐτεῖ Σάωνι μέτε ἄλλει |
 [μ]ειθενὶ κατὰ μειθένα τρόπον. ἡ δέ κά τις ἀντιποιεῖται Ἀθάνωνος
 5 εἰ ἄλλο τι ἀδικί || [κ]αθ' ὄντινα ὦν τρόπον, οὐπερδικιόνθω κῇ προί-
 στάνθω τύ τε ἰαρεῖες κῇ τε[ι] | ἰαρ]ἀρχῃ τὴν ἡ ἀντιτιουνχάνοντες
 κῇ τῶν ἄλλων ὁ βειλόμενος. φίστορε[s] | . . . λεις Σάωνος, Εὐβω-
 λος Σωκράτιος, Νικάργος κῇ Κράτων Εὐνοστίδ[αο].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μινὸς Δαματρίῳ πεντεκηδεκάτῃ | Πούριππος
 Προξένω ἀντίθειτι ἰαράν τὰν φιδίαν θεράπη[να]ν Ἀφροδιτίαν τῷ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθὴν no. 46, in the ζ of ζῶνθι, ζῶνθι nos. 46, 47 (cf. δῶι no. 44, δαμιῶντες no. 48), κατὰ τὸν

νόμον no. 47 (cf. κατὰ τὸν νόμον no. 46), παραμεινᾶσαν nos. 46, 47 (cf. παρμεινᾶντα no. 44), in προθίκοντα no. 45 (cf. ποθίκων no. 44), in ποιούμεναι no. 47 (cf. ποῖόμενος no. 46 = ποιούμενος), ἐξείμεν no. 48 (ἐσσεῖμεν no. 44).

Note ει for usual υ from οι in nos. 45, 47 (see 30). For θοσίης no. 44, see 24. For στ=σθ and δαμιῶντες, in no. 48, see 22.2.

Σαράπι, παραμείνασαν ἄσαντῷ κῆ τῇ γου[ν]κὶ αὐτῷ ἀγαθὴν ἄς
κα ζῶωνθι, τὰν ἀνάθεσιν ποῖόμε[ν]ος διὰ τῷ συνεδρίῳ κατ τὸν 5
νόμον· κῆ κατέβαλε τῷ ταμίῃ | [ἐ]πὶ τῶν ἱαρῶν τὸ γινιούμενον
δραχμὰς ῥίκατι παραχρε[ῖ]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395.

Ἀρχεῖνῳ ἀρχῷ μεινὸς Θουίῳ | πεντεκηδεκάτῃ Διουκλείδῃ κῆ Κω-
τίλῃ ἀντίθεντι τὰν ριδίαν θρεπτάν, ἥ ὄνιονμα Ζωπουρίνα, ἱαρ[ὰν] ||
τεῖ Σεράπει, παραμείνασαν αὐτέῃς ἄς κα ζῶωνθι ἀνεκλείτως, τὰν | 5
ἀνάθεσιν ποιούμεναι διὰ τῷ σ[ο]υνεδρίῳ κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid.
II.p.237. Michel 1393.

Ἀπολλωνίδαο ἄρχοντος, ἱαριάδδοντος Ἀντιγένιος Σωκράτιος,
ἱαραρχιόντων Ἀγαισινίῳ Σουκράτιος, || Σωσιβίῳ Πουθίλλιος, | 5
ἀντίθειτι Θίῳ Δαματρίχ[ω] τὸν ρίδιον φυκέταν Ἀκρίσιον | ἱαρὸν
εἶμεν τῷ Σαράπιος κῆ τᾷ[ς] | Ἴσιος, κῆ μεὶ ἐξεῖμεν με||θενὶ ἐφά- 10
πτεστη μειδὲ κατὰ δουλιτταστη· ἥ δέ κά τις ἐφάπτεται, κούριος
ἔστω ὁ ἱαρεύς κῆ τὸν | ἱαράρχῃ κῆ τὸν σούνεδρου σουλῶντες κῆ δα-
μῶντες.

Phocian

Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II, p.722). Roberts
229.

Τοὶ πεντεκαίδεκα[α] | τῶν Λαβυαδᾶν, τοὶ [πὲρ] | Θ[ρ]ασύμαχον
καὶ Ι . . | ι . . α, ἐπὶ Τριχᾶ ἄρχ[ον]τος, ἀπέδειξαν [μνᾶ]ς δεκατέ- 5
τορες [καὶ] | ἡμίμναϊον [κα]ὶ δραχμὰς πεν[τέ]κεντα καὶ ρέξ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (*ἀπέδοτο* at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immedi-

ate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. Statement of the disbursement of funds by the officials of the phratry of the Labyadae, whose proceedings form the subject of no. 51.

50. Delphi. V cent. B.C. B.C.H.XXIII.611. Ziehen, *Leges Sacrae* 73.

Τὸν φοῖνον μὲ φάρεν ἐς τὸ [Ε]ὐδρόμον· αἱ δέ κα φάρει, *ἡλαξά-*
στώ | τὸν θεὸν ᾧ κα κεραῖεται καὶ | μεταθυσάτῳ κάποτεισάτῳ
 5 πένυτε δραχμάς· τούτου δὲ τῷ καταγορεύσαντι τὸ *ἡμίsson*.

51. Delphi. About 400 B.C. SGDI.2561. Ditt.Syll.438 (with II, pp. 819f.). *Inscr.Jurid.* II, pp. 180ff. Michel 995. Solmsen 36. Ziehen, *Leges Sacrae* 71 (c and d). Ionic alphabet, but with F, and Θ = h (in contrast to H = η); lengthened o usually ΟΥ, but sometimes O.

Λ

[ὁ δὲ *ἡόρκος*] | ἔστω· “ταγε[ν]σέω δι[καίως κ]ατὰ τοὺν νόμους
 τᾶς [π]ό[λι]ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαίων καὶ
 5 τᾶν δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κάποδειξέω [δι]καίως
 τοῖς Λαβυάδαις [κ]οῦτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναι
 10 οὔτε μαχαν[ᾶ]ι τῶν τῶλ Λαβυαδᾶν χρημ[ά]των· καὶ τὸς ταγόν[ς]
 ἐπ[α]ξέω τὸν ἡόρκον τοὺς [ἐν ν]έω[τ]α κατὰ τὰ γεγραμμένα. *ἡόρκος*·
 15 *ὑπ[ε]ρίσχομαι* ποὶ τοῦ Δι[ὸ]ς τοῦ πατρώιου· *εὐορκέοντι* μέμ μοι ἀγαθὰ
 εἶη, αἱ δ' | ἐφιορκέοιμι, [ἡά]παντα κα[κὰ] ἀντὶ τῶν ἀγαθῶν.”]

50. The inscription is on a wall connected with the stadium, and Eudromus, though otherwise unknown, was probably a sort of guardian hero of athletes. Hence the interdiction of wine. Note φάρεν (12), ἐς τό where we expect ἐν τό (135.4), and κεραῖω (*κεραῖεται*) = *κεράννυμι*, as in Homer.—*μεταθυσάτῳ*: *begin the sacrifice again*.

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

Λ 3. *τοὺν νόμους*: *τοὺς νόμους*. So τὸν νόμους B 16, but usually s unassimilated. 97.1.—4. *ἀπελλαίων*: *victims for the Ἀπέλλαι*. Cf. II. 44–46 where ἄγεν is used with ἀπελλαῖα, in contrast to φέρειν with δαράτας. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced

into the phratries and offerings for the occasion were made by the parents.—

5. *δαρατᾶν*: *cakes*. Ath.3.110d, 114b cites a δάρατον meaning *unleavened bread* and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. l. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδῆα offered for the children that were introduced into the phratry by their parents.

—6. *συμπραξέω κάποδειξέω*: *I will collect and disburse*. ἀποδείκνυμι, like Att. ἀποφαίνω, *render account for, disburse*. Cf. ἀπέδειξαν no. 49.—10. *τῶλ Λαβυαδᾶν*: τῶν Λαβ-, elsewhere unassimilated, as l. 3. 96.3.—11. *I will impose the oath upon the ταγοὶ for the next year*. Cf. B.27.

Ἔδοξε Λαβυάδαις Βουκατ[ίου μὴνὸς δεκάται ἐπὶ Κ[ά]μπου ἐν 20
 τῇ ἀλῖαι σὺν ψάφοις ἑκατὸν ὀγδοήκοντα | δυοῖν· τοὺς ταγοὺς
 μὴ δέκεσθαι μήτε δαρατῶν γάμε|λα μήτε παιδῆια μήτ' ἀπελ|λαῖα, 25
 αἱ μὴ τῆς πατριᾶς ἐπαίνεούσας καὶ πληθυῖσας ἄς κα ἦι. αἱ δέ
 τί κα πᾶρ νόμον κελεύσωντι, τῶν κελευσάντων ὁ κίνδυνος ἔστω. | 30
 τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλ|λαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν
 τοὺς ἄγοντας μ|ήτε τοὺς ταγοὺς δέκεσθα||ι. αἱ δέ κα [δ]έξωνται 35
 ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτείσάτω φέκαστος δέκα δρα|χμᾶς·
 ὁ δὲ χρήζων καταγορεῖν τῶν δεξαμένων ἐπὶ τῶ|ν ὑστέρων ταγῶν 40
 καταγορεῖτω ἐν τῇ ἀλῖαι τῇ με|τὰ Βουκάτια, αἱ κ' ἀμφιλλέγωντι
 τοῖς ταγοῖς τοῖς δεξαμένοι. ἄγεν δὲ τὰπελλαῖα || ἀντὶ φέτεος καὶ τὰς 45
 δαρά|τας φέρεν. ὅστις δέ κα μὴ | ἄγῃ τὰπελλαῖα ἢ τὰν δαρ|άταν
 μὴ φέρῃ, ἀμμόνιον κατθῆτω στατήρα ἐπὶ ρεκα||τέρωι, τῷ δὲ ὑσττέ- 50
 ρωι φέ|τει ἀγέτω τὰπελλαῖα καὶ | τὰν δαρά|ταν φερέτω· αἱ δέ | κα
 μὴ ἄγῃ, μηκέτι δεκέσθων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ|ελλαῖα ἢ 55
 ἀποτεισάτω ρίκατι δραχμᾶς ἢ ὑπογραφόμενος τόκιον φερέτω·
 καὶ | τὰν δαρά|ταν τῷ ὑσττέρωι φέτει φερέτω ἢ ἀποτεισ||άτω - - - 60

B

[1—4 fragmentary. τ]οὶ Λαβυάδα[ι Εὐκλείοι]ς περὶ τῶν δα[ρα- 5
 τῶν ἐπι]κρινόντων καὶ [Ἀπέλλα]ις περὶ τῶν ἀπελ[λαίων, | π]α-
 ρεόντες μὴ μεῖο[ς ἡε]ν[ος] καὶ ἑκατόν· τὰ[ν δέ] | ψᾶφον φερόντων 10
 ἀνδ[εξ]όμενοι ποῖ τῷ Ἀπόλλω[ν]ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-
 τρίου καὶ τοῦ Διὸς πατρῷου δικαίως | οἰσεῖν κατ' τὸν νόμους | τῶν 15
 Δελφῶν· κήπευχέσθω δικαίως τὰν ψᾶφον φέρουσι πόλλ' ἀγαθὰ

23 ff. The *ταγοί* are to receive neither, in the case of the cakes (lit. of the cakes), the γάμελα or the παιδῆια, nor the ἀπελλαῖα, unless the gens to which one belongs approves in full session. The approval of the gens (πατριὰ, as in Elis; πάτρα in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without *h*, as also A 38, C 19, but *ho* (de-monst.) B 53, *hoē* C 19. Cf. ἄς A 28

beside *hō* B 55, *ὅστις* A 46, B 30, C 19. See 58 a.—38 ff. 'Any one who wishes to accuse the *ταγοί* of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. ἀντὶ φέ-τεος: during the year, in the same year. See 136.8.2).—56. Or let him sign a note (for the twenty drachmas) and pay interest.

B 11—12. ἀνδεξάμενοι: undertaking, promising. They swear by the gods of

20 τοὺς [ς θ]εοὺς διδόμεν, αἱ δὲ ἀ[δ]ίκως, τὰ κακά. τοῦτα δὲ τοῖς ταγοῖ
 25 ἐπιτελεόντων καὶ τῷ δεομένῳ συναγόντων τοὺς Λαβυάδα[ς]. αἱ
 δέ κα μὴ ποιῶντι κα[τ] τὰ γεγραμμένα ἢ μὴ το[ύ]ς ταγοὺς τὸν
 30 ἡόρκον ἐπαγάγωντι, ἀποτεισάτ[ω] φέκαστος ἐπὶ φεκατέ[ρ]ωι δέκα
 δραχμαίς. ἡόστ[ι]ς δέ κα μὴ ὁμόσῃ, μὴ τα[γ]ενέτω. αἱ δέ κ' ἀνώ-
 35 μοτοῖς ταγεύῃ, πεντήκοντα | δραχμαῖς ἀποτεισάτω. || αἱ δέ κα δέξων-
 ται τοῖς [τ]αγοῖς ἢ γάμελα ἢ παιδιῇ|α παρ τὰ γράμματα, ἀποτεισάτω
 40 πεντήκοντα δραχμαῖς φέκαστος τῶν δε[ξ]αμένων. αἱ δέ κα μὴ ἀπο-
 τείσῃ, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτῳ καὶ ἐπὶ ταῖς
 45 ἄλλαις | ζαμίαις, ἥντε κ' ἀποτε[ί]σῃ. καὶ ἡὼ κα δέξωντα|ι ἢ δαρά-
 ταν ἢ ἀπελλαῖα | παρ τὰ γράμματα, μὴ ἔστω Λαβυάδας μηδὲ
 50 κοινα[ρ]εῖτω τῶν κοινῶν χρημ[α]τῶν μηδὲ τῶν θεμάτων. | αἱ δέ τίς
 κα τῶν ταγῶν καταγορή| ποιῆσαι τι παρ τὰ γράμματα, ἡὼ δέ
 55 ἀν[τι]φ[α]ῖ, τοῖς ταγοῖ| ἐν ταῖς || - - - - -

C

[ὁμνύτω ποὶ τοῦ Ἀπόλλωνος καὶ Ποτειδᾶνος τοῦ φρ]ατ[ρ]ίου
 καὶ Διός, καὶ δικ[α]ίῳ[ν]τι μὲν δικαίως ἐπ[ε]υχέσ[θ]ω πόλλ' ἀγαθὰ
 5 τ[ο]ὺς θεοὺς [δ]ιδόμεν, αἱ δ' ἐ[φ]ιορκέοι, κα[τ]κ[α]· αἱ δέ κα μ[ὴ] δικά-
 ζῃ|αι [ρ]εθείς, ἀπ[ο]τεισάτω πέντ[ε] δραχμαίς], ἄλλον δ' ἀνθελό[μ]ε-
 10 νοι τ[ὸ]ν δίκαν τελεόντ[ω]ν. ἡόστ[ι]ς δέ κα παρ νόμον | [τι] ποιέοντα
 ταῖς δίκαις ἡέλῃ, τὸ ἡήμισσον ἐχέτω. τοῖς δὲ ταγοῖς τῷ καταγορέ-
 15 ον[τι] τὰν δίκαν ἐπιτελεόν[των]. αἱ δὲ μή, τὸ διπλὸν φέκ[α]στος ἀπο-
 τεισάτω. ἡόστ[ι]ς [ς] δέ κα ζαμίαν ὀφείλῃ, ἄτ[ι]μος ἔστω, ἥντε
 20 κ' ἀποτε[ί]σῃ. — Ἡὼ δ' ὁ τεθμὸς πὲρ τῶν ἐντοφίῳν. μὴ πλέον
 πέντε καὶ τριάκοντα δραχμ[ᾶ]ν ἐνθέμεν μήτε πριάμενο[ν] μήτε

the city, phratry, and gens. — 50. **θεμά-
των**: probably established rites, institu-
 tions, though this meaning of θέμα is
 not quotable. Cf. **τεθμός** = **θεσμός**, law,
 ordinance, C 19.

C 1 ff. Oath of the person appointed
 to act as judge. The missing conclusion
 of B must have been the provision for
 such an appointment. — 6 ff. If the one
 chosen fails to serve as judge, he shall

pay five drachmas, and (the ταγοί) shall
 bring the case to issue by appointing
 another in his place. Whoever convicts
 one guilty of an unlawful action shall
 receive half the fine (cf. no. 18.24-25, 50).

— 19 ff. Law concerning funeral rites.
 Like the law of Iulis in Ceos (no. 8),
 this is directed against extravagance.

— 20 ff. One shall not expend more than
 thirty-five drachmas, either by purchase

φοῖκω· τὰν δὲ παχεῖ[α]ν χλαῖναν φωτὰν εἶμεν. || αἶ δέ τι τούτων 25
 παρβάλλοιτο, ἀποτεισάτω πεντήκοῦντα δραχμάς, αἶ κα μὴ ἐξομ-
 σῇ ἐπὶ τῷ σάματι μὴ πλεόν ἐνθέμεν. στρώμα δὲ ἡῶν ὑποβαλέ- 30
 τω καὶ ποικεφάλοιον ἥεν ποτθέτω· τὸν δὲ νεκρὸν κεκαλυμμένον
 φερέτω σιγαί, κὴν ταῖς στρῶφαῖς μὴ καττιθέντων μῆ[δ]αμεί, 35
 μῆδ' ὅτοτυζόντων ἐ[χ]θὸς τὰς φοικίας, πρίγ κ' ἐπὶ τὸ σάμα ἡ-
 κωντι, τῆνεί | δ' ἔναγος ἔστω, ἥεντε κα ἡα θιγάνα ποτθεθῇ. τῶν
 δὲ π[ρ]όστα τεθνακότων ἐν τοῖς | σαμάτεσσι μὴ θρηνεῖν μῆ[δ] ὅτοτύ- 40
 ζεν, ἀλλ' ἀπίμεν φοῖκαδε ἕκαστον ἔχθω ἡμεστίων καὶ πατραδελ-
 φεῶν || καὶ πενθερῶν κήγγόνων [κ]αὶ γαμβρῶν. μῆδὲ τῇ ἡυσ[τ]ε- 45
 ραία(ι) μῆδ' ἐν ταῖς δεκάτ[α]ις μῆδ' ἐν τοῖς ἐνιαυτοῖ[ς] | μ[ή]τ' οἰμώξεν
 μῆτ' ὅτοτύ[ζε]ν. αἶ δέ τι τούτων παρβάλλοιτο τῶν γεγραμμέ- 50
 νων - - - - -

D

.....αχα...δ...|.....θοῖναι δὲ ταῖδ[ε] νόμιμοι· Ἀπέλ-
 λαι καὶ Β[ουκά]τια, Ἡραῖα, Δαιδαφ[ό]ρια, Ποιτρόπια, Βυσίου | 5
 [μῆν]ος τὰν ἡεβδέμαν καὶ | [τ]ὰν ἡενάταν, κηῦκλει[α κ]άρταμίτια

or (in articles taken) from the home. — 23–24. The shroud shall be thick and of a light gray color. For φωτός = *φαιωτός, see 31, and, as used of mourning apparel, cf. φαῖά ἱμάτια Polyb. 30.4.5, and φαῖά ἐσθῆς Ditt.Syll. 879.5. — 25 ff. If one transgresses (παρβάλλω = παραβαίνω) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more. — 29 ff. στρώμα δὲ κτλ.: cf. no. 8.3–4. — 31 ff. τὸν δὲ νεκρὸν κτλ.: cf. no. 8.10–11. — 33 ff. κὴν ταῖς στρῶφαῖς κτλ.: they shall not set the corpse down anywhere at the turns in the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead (? cf. ἐναγίζω) until the lid (?) is closed (cf. προστίθωμι τὰς θύρας, etc.). But the last part, from τῆνεί

on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the near relatives.' — 45. κήγγόνων: or κησγόνων? The reading is uncertain. See 100. — 46 ff. There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary. — ἐνιαυτοῖς: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἀπελλαῖος, Βουκάτιος, Ἡραῖος, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5–7. 'Those which occur on the seventh and the ninth of the month Bύσιος.' — 7–8. κηῦκλεια κάρταμίτια: καὶ Εὔκλεια καὶ Ἀρταμίτια. —

10 καὶ Λάφρι[α κ]αὶ Θεοξένια καὶ Τραχύνια καὶ Διοσκουρήια, Μεγά-
 λάρτια καὶ Ηηράκλει[α], | καὶ κ' αὐτὸς θύηι ἱαρῆ[ι]ον καὶ κα
 15 λεκχοῖ παρῆι [κ]αὶ κα ξένοι φοι παρέωντι ἱαρῆια θύοντες καὶ
 κα πενταμαριτεύων τύχηι· αὶ δέ τι τούτων παρβάλλοιτο τῶν γε-
 20 γραμμένων, | θωεόντων τοί τε δαμοιοῖ γοί καὶ τοὶ ἄλλοι πάντες
 Λαβυάδαι, πρᾶσσόντων | δὲ τοὶ πεντεκαίδεκα. α[ι] | δέ κα ἀμφι-
 25 λέγηι τὰς θωιάσιος, ἐξομόσας τὸν νό[μι]μον ἡόρκον λελύσθω. α[ι]
 δ' ἀλίαν ποιόντων ἄρχω[ν] ἀπείη, ἀποτεισάτω ὁδελόν, καὶ συγ-
 30 χέοι, ἀποτεισάτω ὁδελόν. τοιάδε κῆν || Φανατεῖ γέγραπται ἐν
 [τ]ῇ πέτραι ἔνδω· “[τ]άδε Φά[ν]οτος ἐπέδωκε τῇ θυγατρὶ Βου-
 35 ζύγαι, τὰ ἡμιρρ[ῆ]νια κῆκ τὰς δυωδεκαῖδο[ς] χίμαιραν καὶ τῆμι-
 ρ[ῆ]ναιᾶν δάρματα καὶ τὰ τῶι | Λυκείω δάρματα καὶ τὰν ἀγαίαν
 40 μόσχον.” πάντων | καὶ ριδίων καὶ δαμοσίω ν τὸμ προθύοντα καὶ
 προμαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδαῖς· τῇ δὲ
 45 θυσίαι Λαβυαδᾶν τῶπελλαίου μηνὸς τῶι Διονύσῳ, Βουκατίοις |
 τῶι Δι πατρῶι καὶ τῶπ' ὅλλωνι τὰν ἀκρόθινα καὶ συμπιπίσκειν

12 ff. Feasts are also held if one sacri-
 fices a victim for himself, if one assists
 (in the sacrifices for the purification of) a
 woman recently delivered of child, if
 there are strangers with him sacrificing
 victims, and if one is serving as πεντα-
 μαρίτας. πενταμαρίτας is the name of
 some official appointed to serve five
 days (ἀμάρα, see 12), but nothing more
 is known about this office.—22. **τοὶ**
πεντεκαίδεκα: cf. no. 49.—26–27. *If,*
when they hold an assembly, any official
is absent. ἀρχων nom. sg. part. one
 holding office.—29 ff. *These things are*
written at Phanoteus on the inner side
of the rock. The ancient city of Phano-
 teus (Panopeus) was perhaps the original
 seat of the phratry of the Labyadae.—
 30. **Φανατεῖ**: cf. Φάνοτος ll. 30–31. Both
 Φανατεὺς and Φανοτεὺς occur in other in-
 scriptions. See 46.—31 ff. **τάδε Φάνο-**
τος . . . μόσχον: quotation from the
 ancient rock inscription, stating what

the eponymous hero gave to his daughter
 Buzyga. This mythical heroine is men-
 tioned elsewhere (Schol. Ap. Rhod. l.
 185) as a daughter of Lycus, whose
 name is to be recognized in Λυκείω
 l. 37 (shrine of Lycus?).—38. **τὰν ἀγαί-**
αν μόσχον: apparently *the admirable*
or wonderful calf (a sort of wonder-
 calf?), but the allusion is of course ob-
 scure.—38 ff. **πάντων** κτλ.: ‘in the
 case of all undertakings, both private
 and public, for which one offers sacri-
 fice or consults the oracle in advance,
 the one doing so shall furnish to the
 Labyadae the victims mentioned (i.e.
 in the rock inscription just quoted).’
 πάντων depends upon προθύοντα and προ-
 μαντευόμενον, *sacrificing etc. in advance*
of.—47. **τὰν ἀκρόθινα** (or τὰ ἡκρό-
 θινα, the reading being uncertain): sc.
 ταγὸς παρέχεν, *the tagoi shall furnish*
the first-fruits.—48 f. **συμπιπίσκειν** κτλ.:
invite the Labyadae to drink together.—

ἡμεῖ τοὺς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κα[τ] τὰν ἡώραν 50
ἀπ[α]γεσθαι.

52. Delphi. Between 210 and 200 B.C. SGDI.2653. Michel 274.

Ἀγαθαὶ τύχαι. Δελφοὶ ἔδωκαν Νικάνδρῳ | Ἀναξαγόρου Κολο-
φώνῳ, ἐπέων ποιητῇ, αὐτῷ καὶ ἐγγόνοις προξενίαν, προμαντείαν, |
ἄστυλιαν, προδικίαν, ἀτέλειαν πάντων, προἔδρίαν ἐν πάντε(σ)σι τοῖς 5
ἀγώνοις οἷς ἡ πόλις τίθητι καὶ τᾶλλα ὅσα καὶ τοῖς ἄλλοις προξέ-
νοις καὶ | εὐεργέταις τᾶς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδά-
μου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλείστωνος, Ξένωνος,
Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034.

Ἀρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο
Νεοπάτρα Ὀρθαίου | Δελφὶς τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα
γυναικεῖα δύο αἷς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν
ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῷ | θεῷ τὰν ὠνάν,
ἐφ' ᾧτε ἐλευθέρως εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τὸμ || πάντα 5
βίον. βεβαιωτῆρ κατὰ τὸν νόμον· Δαμένης Ὀρέστα Δελφός. πα-
ραμε[ι]νάντων δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι καὶ ζῶνι
Νεοπάτρα ποέουσai | τὸ ποτιτασσόμενον πᾶν τὸ δυνατόν ἀνεγκλή-
τως· εἰ δέ τί κα μὴ ποιέοντι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσο-
μένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυνατὰ οὖσαι, ἐξέστω
Νεοπάτρα κολάζειν καθὼς || κα αὐτὰ δείληται καὶ ἄλλῳ ὑπὲρ 10

49 ff. τὰς δ' ἄλλας κτλ.: *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See 279. Note in l. 5 the combination of Delph. πάντε(σ)σι with Aetol. ἀγώνοις.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44–48. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic elements, e.g. in this inscription, 3 pl. impv. ἐόντω, ἐόντων, ἔστων. Nearly always at this time, the older αἰ, ἱαρός are replaced by εἰ, ἱερός, and τοί by οἱ, though τοί is frequently retained in the formal τοὶ ἱερεῖς beginning the list of witnesses.

Νεοπάτραν ἀζαμίους ὄντοισ καὶ ἀνυποδίοικας πάσας δίκας καὶ
 ζαμίας. εἰ δέ τί κα πάθη Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα
 καὶ Σωσίχα κυριέουσας αὐτοσαντῶν καὶ ποέουσας ὅ κα θέλωντι,
 καθὼς ἐπίστευσαν τῷ θεῷ τῶν ὠνάν. εἰ δέ τίς κα ἄπτηται Ζω-
 πύρας | ἢ Σωσίχας ἐπεὶ κα τελευτάσῃ Νεοπάτρα, βέβαιον παρε-
 15 ψέτω ὁ βεβαιωτῆρ τῷ || θεῷ τῶν ὠνάν κατὰ τὸν νόμον. ὁμοίως δὲ
 καὶ οἱ παρατυγχάνοντες κύριοι ἐόντων συλέοντες ὡς ἐλευθέρας οὖ-
 σας ἀζάμιοι ὄντες καὶ ἀνυπόδιοικας | πάσας δίκας καὶ ζαμίας. εἰ δέ
 τί κα ἀζετωθέωντι περὶ Νεοπάτραν πεπονηρευμένοι ἢ τῶν Νεοπά-
 τρας ὑπαρχόντων τι, κύριοι ἐόντων οἱ ἐπίνομοι κολλάζοντες αὐτὰς
 20 καθ' ὅτι κα αὐτοῖς δοκῇ ἀζάμιοι ὄντες καὶ ἀνυπόδιοικας || πάσας
 δίκας. μάρτυρες · τοὶ ἱερεῖς Ξένων, Ἀθαμβος, τῶν ἀρχόντων Εὐ-
 κλείδας, | ἰδιῶται Ἰεροκλῆς, Χαρίξενος, Βάγχιος.

Exclusive of Delphi

54. Stiris. About 180 B.C. IG.IX.1.32. SGDI.1539. Ditt.Syll.426.
 Michel 24. Solmsen 37.

A

[Θ]εὸς τύχαν ἀγα[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-
 5 ξίου, | [μ]ητὸς ἐβδόμου, ὁμολο[γ]ί[α] τῇ πόλει Στειρίων καὶ | [τᾶ]
 πόλει Μεδεωνίων · συ[ν]ε[π]ολίτευσαν Στεῖριοι κα[ὶ] | Μ[ε]δεώνιοι
 10 ἔχοντες ἱερά, πό[λιν], χώραν, λιμένας, πάντα || ἐ[λ]εύθερα, ἐπὶ τοῖσδε.
 εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |
 15 καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι μετὰ τᾶς || [πό]λιος
 τᾶς Στιρίων, καὶ δικά[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλ[ε]ο[ς] πάσας τοὺς
 ἐνικομένους | [τ]αῖς ἀλικίαις. ἰσάνθω δὲ κα[ὶ] | ἱεροταμίαν ἐκ

17. ἀζετωθέωντι κτλ.: *are convicted of having done any wrong to Neopatra or her possessions.* Cf. ἐξελεγχθεῖν(ι)σαν in another of the manumission decrees. The derivation of ἀζετώ from *ἀνζετώ (cf. 77.2) and connection with ἀναζητέω is most attractive, though ζητέω has original *ā*, of which the weak grade would be *a* not *ε*. Others compare Hesych. ἀζeton · ἀπιστον, Σικελοί, the origin of which is obscure.

54. Agreement establishing a *συμπολιτεία* or joint-citizenship between the Stirians and Medeonians.

10. ἐλεύθερα: *free, open to all* (of both towns). — 11 ff. τοὺς κτλ.: *all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state.* — 18. ἰσάνθω: Boeotian

τῶν Μεδεω[ν]ίων ἕνα τὸν θυσέοντα τὰς | θυσίας τὰς πατρίους 20
 Μεδεων[ί]οις, ὅσαι ἐντὶ ἐν τῷ πολιτικῷ νόμ[ω, | μ]ετὰ τῶν ἀρχόν-
 των τῶν στα[θ]έντων ἐν Στίρι· λανβανέτω || [δ]ὲ ὁ ἱεροταμίας 25
 ἀρέσμιον, ὃ τ[οῖ] | ᾗ]ρχοντες ἐλάμβανον, ἡμί[μ]ναῖον καὶ τῶν χοῶν
 τὸ ἐπ[ί]β[α]λλον τῷ ἱεροταμίᾳ. συνδι[κ]αξεῖ δὲ ὁ ἱεροταμίας μετὰ ||
 [τ]ῶν ἀρχόντων τὰς δίκας, ἃς | [τ]οῖ ἀρχοντες δικάζοντι, καὶ | 30
 [κ]λαρωσὶ τὰ δικαστήρια, ἃ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]χόν-
 των. μὴ ἔστω δὲ ἐπάναγ[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν 35
 Στίρι τὰς ἀρχάς, ὅσοι | γεγέννηται ἐν Μεδεῶνι ἄρχοντες, ξενοδί-
 και, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τῶν γυναικῶν 40
 ὅσαι ἱερητεύκατι, εἰ μὴ τις ἐκὼν ὑπομένοι· | ἰσάνθων δὲ ἐκ τῶν
 ἀλειτουργήτων τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουρ[γ]ε- 45
 ὄντων δὲ καὶ τὰ ἐν Μεδε[ῶνι] ἱ]ερὰ καθὼς ὁ πολιτικὸς νόμος κε-
 λεύει. καὶ τὰν χ[ώ]ραν τὰν Μεδεωνίαν εἴμεν | [π]ᾶσαν Στιρίαν
 καὶ τὰν Στιρίαν Μεδεωνίαν κοινὰν π[ᾶ]σαν. κοίνωνόντων δὲ οἱ 50
 Μεδε[ῶ]νιοι τὰν θυσίαν τὰν ἐν Στί[ρι] πασὰν καὶ τοῖς [τοῖς] Στίριοι
 τὰν ἐν Μεδεῶνι πασὰν. μὴ ἐξέστω δ[ὲ] ἀποπολιτεύσασται τοῦ[ς] | 55
 Μεδεωνίους ἀπὸ τῶν Στιρί[ω]ν μηδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν
 Μεδεωνίων. ὁπότεροι | [δ]ὲ κα μὴ ἐμμείνωντι ἐν τοῖ[ς] γεγραμ- 60
 μένοις, ἀποτείλάντων τοῖς ἐμμεινά[ν]τοῖς ἀργυρίου τάλαντα δέκα.

B

[.....π]οιούντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]λογίαν ἐν
 στάλαν καὶ ἀν[αθ]έντων ἐν τῷ ἱερὸν τῆς Ἀ[θάν]ας, θέστων δὲ 5
 τὰν ὁμολογίαν καὶ παρὰ ἰδιώταν ἐσ[φρα]γισμέναν. ἡ ὁμολογία
 π[αρά] | Θράσωνα Αἰλαιέα. μάρ[τυ]ρες Θράσων Δαματρίου Ἐλα- 10
 τεύς, Εὐπαλίδας Θράσωνος Αἰλαιεύς, Τιμόκράτης Ἐπινίκου Τι-
 θορρέυς. δόντων δὲ τοῖς Στίριοι | τῇ φατρία τῶν Μεδεωνίων ἐν 15
 ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[ὶ] | τ]όπον τὰν καλειμέ-
 ναν | . α . . τρειαν.

for ἰσάντω. So ἰσάνθων l. 42 and θέ-
 λωνθι in another Stirian inscription. Cf.
 also κλαρωσὶ l. 32 with Boeot. ι for ει.
 See 231. — 34 ff. μὴ ἔστω κτλ.: 'those
 who have been officials in Medeon shall
 be exempt from compulsory office hold-

ing in Stiris.'—40–41. ἱερητεύκατι: see
 138.4. — 55. ἀποπολιτεύσασται: στ =
 σθ as in θέστων B 5. 85.1.

B 13 ff. The phratry of the Medeo-
 nians, in distinction from the state, re-
 tained its own organization, and was

Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG.IX.i.331. SGDI. 1478. Hicks 25. Inscr.Jurid.I, pp.180 ff. Michel 285. Roberts 231 and pp. 346 ff. Solmsen 34.

Ἐν Ναύπακτον καὶ(τ) τῶνδε ἡαπιφοικία. Λογρὸν τὸν Ὑποκναμίδιον, ἐπεὶ κα Ναυπάκτιος γένεται, Ναυπάκτιον εἶοντα, ἡόπῳ(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called ἀποικοι from the point of view of the mother country, but ἔποικοι as here (ἐπίφοιροι) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as θαλά(σ)σας, but often in sentence combination, as καὶ(τ) τῶνδε. So ἐ(δ) δάμο, ἐ(λ) λιμένος, etc., with assimilation of ἐκ (100); similarly

ἐ(ν) Ναυπάκτῳ (once ἐγ Ναυπάκτῳ), in contrast to which ἐν Ναύπακτον, ἐν Ναυπάκτῳι with original ἐν are always written out. Cf. also (in no. 56) τι(ς) συλῶι, ἀνάτῳ(ς) συλῆν, ἀδικῳ(ς) συλῶι, in view of which the reading ἡόπῳ(ς) ξένων (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of ρ as no. 55, where it is uniformly employed before ο or ρο. In no. 56 it is no longer used. In no. 55 lengthened ε is expressed by ΕΙ, lengthened ο by Ο in the genitive singular, ΟΥ in the accusative plural. But in no. 56 always Ε and Ο. See 25 d. No. 55, beginning in l. 11, is divided into paragraphs by the letters Α-Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of ἀποθαίνει l. 30), and in general the style of both inscriptions is crude and obscure.

1. The colony to Naupactus on the following terms. — ἡαπιφοικία: ἡα ἐπιφοικία. 94.5. — καὶ(τ) τῶνδε: see 136.5. — Λογρὸν τὸν Ὑποκναμίδιον κτλ.: Ἀ Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i.e. in the mother country) when he happens to be present, if he wishes. If he wishes,

ξένον ὅσια λανχάνειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἱ κα δειλῆ-
ται· αἱ κα δειλῆται, θύειν καὶ λανχάνειν κῆ(δ) δάμω κῆ(ρ) ροινάνων
αὐτὸν καὶ τὸ γένος καταφέρει. τέλος τοῖς ἐπιφοίρους Λορρόν τῶν 5
Ἡποκναμιδίων μὲ φάρειν ἐν Λορροῖς τοῖς Ἡποκναμιδίοις, φρίν
κ' αὖ τις Λορρὸς γένεται τῶν Ἡποκναμιδίων. αἱ | δειλῆτ' ἀνχῶ-
ρεῖν, καταλείποντα ἐν τῇ ἰστίαι παιῖδα ἡβαστὰν ἔ' δελφεὸν ἐξεί-
μεν ἄνευ ἐνετερίων· αἱ κα ἡνυπ' ἀνάνκας ἀπελάδονται ἐ(ν) Ναυπάκτῳ
Λορροὶ τοὶ Ἡποκναμιδίοι, ἐξεῖμεν ἀνχῶρεῖν, ἡπόω φέκαστος ἔν,
ἄνευ ἐνετερίων. τέλος μὲ φάρειν μεδὲν ἡότι μὲ μετὰ Λορρόν τῶν 10
Γεσπαρίων.— Α — "Ενορρον τοῖς ἐπιφοίροις ἐν Ναύπακτον μὲ πο-
στᾶμεν ἀ(π') Ὀποντίων τέκναι καὶ μαχαναὶ μεδεμῖαι φερόντας. τὸν
ἡόρρον ἐξεῖμεν, αἱ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα φέτεα ἀπὸ
τῷ ἡόρρῳ ἑκατὸν ἄνδρας Ὀποντίοις Ναυπακτίων καὶ Ναυπακτίοις
Ὀποντίους.— Β — Ἡόσστις κα λιποτελέει ἐγ Ναυπάκτῳ τῶν ἐπι- 15
φοίρων, ἀπὸ Λορρόν εἶμεν, ἔντε κ' ἀποτείσῃ τὰ νόμια Ναυπακτίοις.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the H. Locrians are not to pay taxes among the H. Locrians, until one becomes a H. Locrian again. In ὅσια λανχάνειν καὶ θύειν there is probably the same contrast as in *ἱερὰ καὶ ὅσια* or Cretan *θέματα καὶ ἀνθρώπινα*, though it is possible that both terms refer to religious privileges. — 3. αἱ κα δειλῆται: for the repetition cf. also *ἔτι* ll. 16 f., *δόμεν* ll. 41 f., *καρῦξαι ἐν τάγορᾳ* ll. 20 ff. — 4. κῆ(δ) δάμω κῆ(ρ) ροινάνων: καὶ ἐκ δήμον καὶ ἐκ κοινω-
νῶν. 94.6, 100. — 7 ff. If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the H. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except

in common with the Western Locrians, i. e. they are not to be subject to any special taxes as colonists. — αἱ δειλῆτ': for subj. without κα (also in l. 26), see 174.— 9. ἡπόω φέκαστος ἔν: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See 163.3. Hence this is the 3 pl. ἦν agreeing with the logical subject *they* (cf. the preceding). Cf. Hom. *ἔβαν οἰκόνδε ἕκαστος*, etc. Kühner-Gerth I, p. 286. — 11 ff. Oath for the colonists to Naupactus, not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians. — 11. ἀποντίων: for ἀπ' Ὀποντίων. Probably here only a graphic omission, similar to haplogogy (88 a). — 14 ff. Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays

- Γ — Αἱ κα μὲ γένος ἐν τῇ ἰστίᾳ εἰ ἐ ἑπαμόν τῶν ἐπιφοί-
 ρων εἰ ἐν Ναυπάκτῳ, Λορρῶν τῶν Ὑποκναμιδίων τὸν ἐπάνχιστον
 κρατεῖν, Λορρῶν ἡπό κ' εἰ, αὐτὸν ἰόντα, αἱ κ' ἀνὲρ εἰ ἐ παῖς, τριῶν
 μῆνῶν· αἱ δὲ μέ, τοῖς Ναυπακτίοις νομίοις χρῆσται. — Δ — Ἐ(ν)
 20 Ναυπάκτῳ ἀνχῶρέοντα ἐν Λορροῦς τοὺς Ὑποκναμιδίους ἐν Ναυ-
 πάκτῳ καρῶσαι ἐν τὰγορᾷ, κῆν Λορροῖς τοῖ(ς) Ὑποκναμιδίοις ἐν
 τῇ πόλῃ, ἡ κ' εἰ, καρῶσαι ἐν τὰγορᾷ. — Ε — Περροθαρῖαν καὶ
 Μυσαχέον ἐπεὶ κα Ναυπάκτι(ός τι)ς γένετα αὐτός, καὶ τὰ χρέ-
 ματα τὲν Ναυπάκτῳ τοῖς ἐν Ναυπάκτῳ χρῆσται, τὰ δ' ἐν Λορροῖς
 25 τοῖς Ὑποκναμιδίοις χρέματα τοῖς Ὑποκναμιδί(οις) νομίοις χρῆ-
 σται, ἡπόως ἂ πόλῃς φεκάστῶν νομίζει Λορρῶν τῶν Ὑποκναμιδίων.
 αἱ τις ὑπὸ τῶν νομίῶν τῶν ἐπιφοίρων ἀνχῶρέει Περροθαρῖαν καὶ
 Μυσαχέον, τοῖς αὐτῶν νομίοις χρῆσται κατὰ πόλιν φεκάστους. | —
 F — Αἱ κ' ἀδελφεοὶ ἔδντι τῷ ἑν Νάυπακτον φοικέοντος, ἡπόως καὶ
 30 Λορρῶν τῶν Ὑποκναμιδίων φεκάστῶν νόμος ἐστί, αἱ κ' ἀποθάνει,
 τῶν χρεμάτων κρατεῖν τὸν ἐπίφορον, τὸ κατιρόμενον κρατεῖν. —
 Ζ — | Τοὺς ἐπιφοίρους ἐν Νάυπακτον τὰν δίκαν πρόδιρον ἡρέσται
 the Naupactians his lawful dues. —
 16 ff. If there is no family in the home,
 or heir to the property among the colo-
 nists in Naupactus, the next of kin
 among the II. Locrians shall inherit,
 from whatever place among the Lo-
 crians he comes, and, if a man or boy,
 he shall go himself within three months.
 Otherwise the laws of Naupactus shall
 be followed. — 19 ff. If one returns from
 Naupactus to the II. Locrians, he must
 have it announced in Naupactus in the
 market-place, and among the II. Locrians
 in the city whence he comes. — 22 ff. When-
 ever any of the Περροθαρίαι and the Μυ-
 σαχεῖς (probably the names of two noble
 or priestly families, the first obviously
 containing καθαρός = καθάρως) becomes a
 Naupactian himself, his property in
 Naupactus shall also be subject to the
 laws in Naupactus, but his property
 among the II. Locrians to the II. laws,
 as the law may be in the several cities
 of the H. Locrians. If any of them,
 under the laws of the colonists, return,
 they shall be subject to their own laws,
 each according to the city of his origin.
 — 29 ff. If there are brothers of the one
 who goes as a colonist to Naupactus,
 then, according to what the law of the
 II. Locrians severally (i.e. in each city)
 is, if (one of them) dies, the colonist
 shall inherit his share of the property,
 shall inherit what belongs to him. Note
 the double construction with κρατεῖν
 according as the sense is partitive or
 not. But many take ΤΟ as gen. sg.
 τῷ in relative sense, though this use is
 not otherwise attested in Locrian, and
 understand ἐστὶ with κατιρόμενον, trans-
 lating which it is proper for him to in-
 herit. — 32 f. The colonists may bring
 suit before the judges with right of prece-
 dence, they may bring suit and submit

πὸ(τ) τοὺς δίκαστῆρας, *haréstai* καὶ δόμεν ἐν Ὀπόντι κατὰ φέος
 αὐταμαρόν. Λογρῶν τῶν *Hypoknamiidiōn* προστάταν καταστᾶσαι
 τῶν Λογρῶν τὸπιφ[οίρῳ] καὶ τῶν ἐπιφοίρων τῷ Λογρῷ, *hoítines* κα 35
 'πιατὲς ἔντιμοι *zes* (ἔδντι). — Η — *Hóssotis* κ' ἀπολίπει πατᾶρα
 καὶ τὸ μέρος τῶν *chremátōn* τῷ πατρί, ἐπεὶ κ' | ἀπογινῆται, ἐξέμειν
 ἀπολαχεῖν τὸν ἐπίφορον ἐν *Naupacton*. | — Θ — *Hóssotis* κα τὰ
fevadērota διαφθεῖρεϊ τέχνη καὶ *machanai* καὶ μιᾷ, *hóti* κα μὲ
 ἀνφοτάρους *dokei*, *Hopontion* τε *chilion* πλέθ' *ai* καὶ *Naupaktion* 40
 τῶν ἐπιφοίρων πλέθαι, ἄτιμον εἶμεν καὶ *chrēmata* παματοφαγεῖ-
 σται. τὸν καλειμένῳ τὰν δίκαν δόμεν τὸν ἀρχόν, ἐν τριάροντ' ἀμά-
 ραις δόμεν, αἱ κα τριάροντ' ἀμάραι λείπονται τὰς ἀρχᾶς· αἱ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *haréstai* (i.e. *elésthai*) καὶ δόμεν = λαβεῖν καὶ δοῦναι (cf. *Hdt.* 5.83). *dikēn* λαβεῖν is usually to bring suit, as here, though sometimes the opposite, while *dikēn* δοῦναι is usually to submit to suit (e.g. *Thuc.* 1.28), as here, though sometimes used of a magistrate, to grant trial, as below, 1. 41 f. — 34 f. Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian. τῶν Λογρῶν *Hypoknamiidiōn* applies properly only to the appointment of the *próstatēs* for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought. — *καπιατες* without correction is to be read κα 'πιατὲς, with *hyphaeresis* where we expect elision, from κα and ἐπιατὲς, an adv. epd. of *fétos* for which we should expect ἐπι-*feretēs* or ἐπιετὲς (intervocalic *f* is not always written, cf. Ὀπόντι, *damour-*

gous). Some correct to 'πι(φε)τὲς, but a by-form with (f)at is possible. ΕΞ after ἔντιμοι is due to dittography (cf. the ending of the preceding *hoítines*, 'πιατὲς). The omission of ἔδντι may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (*Kühner-Gerth* I, p. 41, n. 2c). — 36 f. A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies. — 38 ff. Whoever violates these statutes by any device in any point which is not agreed to by both parties, the majority of the Thousand in Opus and the majority of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated. For the spelling *Naupaktion* see 32. — 41 ff. To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot. For μέρος real

μὲ διδοῖ τῷ ἐγκαλειμένῳ τὴν δίκαν, ἄτιμον εἶμεν καὶ χρῆματα παμα-
 45 τοφαγείσται, τὸ μέρος μετὰ φοικιατῶν. διομόσαι ἡόρρον τὸν νόμιον.
 ἐν ὑδρίαν τὴν ψάφιξ ξιν εἶμεν. καὶ τὸ θέθμιον τοῖς Πυποκναμιδίοις
 Λορροῖς ταῦτ' ἀ τέλεον εἶμεν Χαλειέοις τοῖς σὺν Ἀντιφάται φοικεταῖς.

56. Oeanthea. Second half V cent. B.C. IG.IX.iii.333. SGDI.1479.
 Hicks 44. Michel 3. Roberts 232 and pp.354 ff. Solmsen 35.

Τὸν ξένον μὲ ἡγήεν ἐ(τ) τὰς Χαλειίδος, μὲδὲ τὸν Οἰανθέα, μ'ἔδὲ τὸν
 Χαλειέα ἐ(τ) τὰς Οἰανθίδος, μὲδὲ χρῆματα αἷ τι(ς) συλῶι· τὸν δὲ
 συλῶντα ἀνάτῳ(ς) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας ἡγήεν | ἄσυ-
 5 λον πλὰν ἐ(λ) λιμένος τῷ κατὰ πόλιν. αἷ κ' ἀδίκῳ(ς) συλῶι, τέτο-
 ρες δραχμαί· αἷ δὲ πλεόν δέκ' ἀμαρῶν ἔχοι τὸ σῦλον, ἡμίολιον
 ὀφλέτῳ φότι συλλάσαι. αἷ μεταφοικέοι πλεόν μὲνὼς ἐ | ὁ Χαλειεύς
 ἐν Οἰανθείᾳ ἐ | Ὀϊανθεὺς ἐν Χαλειῶι, τῷ ἐπιδαμία δίκαι χρέστῳ.
 10 τὸν πρόξενον, αἷ ψευδέα προξενέοι, διπλείῳ θυῖεστῳ. ||| αἷ κ' ἀνδι-
 χάζῳντι τοῖ ξενοδίκαι, ἐπὶ μότας ἡλέεστῳ ὁ ξένος ὁπάγῳ τὴν δίκαν

estate, cf. the similar use of κλῆρος. —
 46 f. And this compact for the H. Lo-
 crians shall hold good in the same terms
 for the colonists from Chaleion under
 Antiphates. See introductory note.

56. The tablet consists of two docu-
 ments inscribed by different hands, as
 appears from the forms of the letters,
 which also show, together with the ab-
 sence of Ϙ, that both are later than
 no. 55. The first, ending with χρέστῳ
 l. 8, is a treaty between Oeanthea and
 Chaleion of the kind known as σύμβο-
 λον or συμβολά (the latter in l. 15). It
 is for the protection of foreigners, that
 is citizens of other Greek states, visit-
 ing either city from reprisal at the
 hands of citizens of the other. Such
 reprisal or seizure in enforcement of
 claims was freely employed, so far as
 it was not specifically regulated by
 treaty. For graphic peculiarities see
 no. 55, introductory note.

1 ff. An Oeanthean shall not carry

off a foreigner from Chalcian territory,
 nor a Chalcian from Oeanthean terri-
 tory, nor his property, in case one makes
 a seizure. But him who makes a seiz-
 ure himself one may seize with impunity.
 The property of a foreigner one may
 carry off from the sea without being sub-
 ject to reprisal, except from the harbor
 of each city. If one makes a seizure
 unlawfully, four drachmas (is the pen-
 alty); and if he holds what has been
 seized for more than ten days, he shall
 owe half as much again as the amount
 he seized. If a Chalcian sojourns more
 than a month in Oeanthea or an Oean-
 thean in Chalcion, he shall be subject to
 the local court.

The second document, ll. 8–18, con-
 sists of regulations of one of the two
 cities, presumably Oeanthea, regarding
 the legal rights of foreigners.

8 ff. The proxenus who is false to his
 duty one shall fine double (the amount
 involved in each particular case). If

ἐχθὸς προξένῳ | καὶ φιδίῳ ξένῳ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναια|ταῖς
καὶ πλέον πεντεκαίδεκα ἄνδρας, ἐπὶ ταῖς | μειόνοις ἐννέ' ἄνδρας. αἱ
κ' ὁ φασσὸς ποὶ τὸν ς||αστὸν δικάζεται κα(τ) τᾶς συνβολᾶς, δαμιορ- 15
γὸς ἡελέσται τὸς ἡορκῶμότας ἀριστίνδαν τὰν πε|ντορκίαν ὁμόσαν-
τας. τὸς ἡορκῶμότας τὸν αὐτὸν ἡόρκον ὁμνῦεν, πλεθὺν δὲ νικῦεν.

Elean

57. Olympia. Before 580 B.C. SGDI.1152. Inscr.v.Olympia 2. Michel 195. Roberts 292 and pp.364 ff. Solmsen 38. Danielsson, *Eranos* III, 80 ff. Keil, *Gött.Nachr.* 1899, 154 ff. Glotz, *Solidarité de la famille en Grèce*, pp.248 ff.

Ἡ φράτρα τοῖς Φαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταὐτῶ. |

the *ξενόδικαι* (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (ὁπάγων = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i.e. oath by five gods). The jurors shall take the same oath, and the majority shall decide.

57. This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellenodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellenodica) does not enforce this, let him pay double the penalty in his

accounting (or in the body of the *μαστροί*?). If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. ἀ: this, the following, see Kuhner-Gerth I, p. 597. — πατριάν: like Delphi. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — θαρρῆν: be of good cheer, without fear, hence, as a technical term in Elean, be secure, immune, just as the Attic ἀδεια is in origin freedom from fear (δέος). It is used of persons and things. Cf. θ[άρρος] αὐτοῖ καὶ χρεμάτοις in another inscription. — αὐτῶ: refers to φάρρενορ Φαλέο of the

αἱ ζέ τις κατιαραύσειε φάρρενορ Φαλείῳ, αἱ ζέ μὲ ἑπιθείαν τὰ ζίκαια
 ὅρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναῖς καὶ ἀποτίνοι
 5 φέκαστος τῶν μὲ ἑπιπορόντων κα(θ)θυταῖς τοῖ Ζι Ὀλυνπίοι. ἐπέν-
 πῶι ζέ κ' Ἑλλανοζίκας καὶ τᾶλλα ζίκαια ἐπενπῆτο ἃ ζαμιοργία· αἱ
 ζέ μὲ ἑνπῶι, ζίφειον ἀποτινέτω ἐν μαστράαι. αἱ ζέ τις τὸν αἰτια-
 θέντα ζικαῖον ἱμάσκοι, ἐν ταῖ ζεκαμναῖαι κ' ἐνέχο[ιτ]ο, αἱ φειζῶς
 ἱμάσκοι. καὶ πατριᾶς ὁ γροφεὺς ταυ[τ]ά κα πάσκοι, [αἱ τ]ιν' [ἀζ]ι-
 κέο[ι]. ὁ π[ι]ναξ ἱαρός Ὀλυνπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inscr.v.Olympia 9. Hicks 9.
 Michel 1. Roberts 291 and pp.362 ff. Solmsen 39.

Ἄ φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἑρᾶδοις. συνμαχία κ' ἔα
 ἑκατὸν φέτα, ἄρχοι δέ κα τοῖ. αἱ δέ τι δέοι αἵτε φέπος αἵτε φάρ-
 5 γον, συνέαν κ' ἀ(λ)λάλοις τὰ τ' ἀ(λ)λ(α) καὶ παρ πολέμῳ. αἱ δέ
 μὰ συνέαν, τάλαντόν κ' ἄργύρῳ ἀποτίνοιαν τοῖ Δι Ὀλυνπίοι τοῖ
 κα(δ)δαλέμενοι λατρεῖόμενον. αἱ δέ τιρ τὰ γράφεια ταῖ κα(δ)δα-
 10 λείτο αἵτε φέτας αἵτε τέλεστα αἵτε δᾶμος, ἐν τέπιδροι κ' ἐνέχοιτο
 τοῖ ἑνταῦτ' ἔγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inscr.v.Olympia 7. Michel
 196. Roberts 296 and pp.369 ff. Ziehen, *Leges Sacrae* 61.

κα θεαρὸς εἶε. αἱ δέ βενέοι ἐν τῖαροῖ, βοῖ κα θῶά(δ)δοι καὶ κο-
 θάρσι τελεῖαι, καὶ τὸν θεαρὸν ἐν τᾶ(ῡ)ταῖ. αἱ δέ τις παρ τὸ

following clause, which logically goes with the preceding as well as the following. — 2. **κατιαραύσειε**: καθιερεύω, but meaning first to utter an imprecation against some one (cf. *κατεύχουμαι*), and then, since this was, or had been, the manner of introducing a charge, simply *κατηγορέω*. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — **αἱ ζέ μὲ κτλ.**: cf. no. 51 C 13-16. For *ἐπενπῶι*, *μαστράαι*, *ἱμάσκω*, etc., see the Glossary.

58. This covenant between the Eleans and the Heracans (of Arcadia). There shall be an alliance for one hundred

years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) commits fornication (?) in the sacred precinct, one shall make him expiate it by

γράφος δικά(δ)δοι, ἀτελέες κ' εἴῃ ἀ δίκαι, ἀ δέ κα φράτρα ἀ δαμοσία
τελείαι εἴῃ δικά(δ)δῶσα. τῶν δέ κα γραφέων ὅτι δοκέοι κα(λ)λιτέρως
ἔχῃν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέων καὶ ἐνποιοῶν σὺν βῶλαϊ (π)εντακα-
τίων ἀφλανέως καὶ δάμοι πλεῖθύνοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν
τρίτ|ον, αἶ τι ἐνποιοῖ αἶτ' ἐξαγρέοι.

5

60. Olympia. Second half IV cent. B.C. Szanto, Oest.Jhrb.I, 197 ff. Danielsson, Eranos III, 129 ff. Meister, Ber.Sächs.Ges. 1898, 218 ff. Keil, Gött. Nachr. 1899, 136 ff. Reinach, Rev. Ét. Gr. XVI, 187 ff. Solmsen 40.

Θεός· τύχα. ταίρ δέ γενεαίρ μὰ φνγαδείημ μαδὲ κ' ἀτ ὁποῖον
τρόπον, μάτε ἔρσεναιτέραν μάτε θηλυτέραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.3), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing.—The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀφλανέως (see 55) is used loosely where we should expect an adjective in agreement with βῶλαϊ or πεντακατίων.

60. But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return

and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian 1. 10.1 Ἡλείοι δὲ τοὺς φνγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδεια Ἀλεξάνδρῳ ᾔσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see 241.

1. γενεαίρ: the singular is often used collectively in the sense of offspring,

δαμοσιῶμεν· αἱ δὲ τῖρ φυγαδεῖοι αἶτε τὰ χρήματα δαμοσιοῖα, φευ-
 5 γέτω πὸτ τῶ Δ||ὸρ τῶλυμπίῳ αἵματορ, καὶ κατῖαραίων ὁ δηλομήρ |
 ἀνάτορ ἦστω. ἐξήστω δέ, καὶ κα φυγαδεύαντι, τοῖ δ|ηλομένοι νο-
 στίττην καὶ ἀττάμιον ἦμεν, ὅσσα κα ὕσταριν γένωνται τῶν περὶ
 Πύρρωνα δαμοργῶν. τοῖρ δὲ ἐπ' αἴ(σ)σιστα μὰ ἀποδόσσαι μᾶτε
 10 ἐκπέμψαι τὰ χρῆματα τοῖρ φυγάδεσσι· αἱ δὲ τι ταύτων πὰρ τὸ
 γράμμα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῶ κα ἐκπέμπα καὶ τῶ κα
 ἀποδῶται. αἱ δὲ τῖρ ἀδεαλτώῃαι τὰ στάλαν, | ὥρ ἀγαλματοφῶραν
 ἐόντα πάσχην.

61. Olympia. First half of III cent. B.C. SGDI.1172. Inscr.v.Olympia
 39. Michel 197.

Θεόρ. Τύχα. | Ὑπὸ Ἑλλανοδικᾶν τῶν περὶ | Αἰσχύλον, Θυῖω. |
 5 ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγῆτορορ || Τενέδιορ, πεπολιτευκῶρ
 παρ' ἀμέ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμέ|νορ τόν τε τῶν

descendants, e.g. Epir. αὐτῶι καὶ γενεᾷ
 καὶ γένει ἐκ γενεᾶς (SGDI.1334), Arc.
 αὐτοὶ καὶ γενεά (Oest.Jhrb.IV,79), both
 = usual αὐτῶι καὶ ἐκγόνοις. For the plu-
 ral cf. Mess. τὰν γυναικᾶ τε καὶ τὰς γενεάς
 αὐτοῦ (SGDI.4689.97). Some take γενε-
 αῖρ here as *members of the γενεαί*, under-
 standing these as noble families, but
 this is less likely. — 4-5. **φευγέτω πὸτ
 τῶ Διὸρ** κτλ.: see 136.3 and no. 57.2,
 note. — 5. **δηλομήρ**: we expect δηλόμε-
 νορ. Probably an error, for which the
 existence of some such form as δηλον-
 τήρ (cf. ἐθειλοντήρ) may be responsible.
 — 6. **φυγαδεύαντι**: aor. subj. 151.1.—
 9-10. It is uncertain whether this is
 a provision in favor of the exiles, pre-
 venting their property being disposed
 of by relatives, or one directed against
 them, preventing the relatives from
 selling the property for them or send-
 ing it to them. In the former case
 ἀποδόσσαι may refer to the sale of real
 estate, and ἐκπέμψαι to the sending off

of movable property for sale abroad.
 φυγάδεσσι is dative of advantage or of
 disadvantage, according to the inter-
 pretation preferred. — 12-13. **αἱ δὲ τῖρ
 ἀδεαλτώῃαι** κτλ.: cf. ἦν δέ τις [τὴν στή-
 λην] ἀφαν[ίξει ἢ τὰ γράμματα], πασχέτω
 ὡς ἱερόσυλος in an inscription of Iasus,
 SGDI.5517. ἀδεαλτώ = ἀδηλώω, ἀφανίζω,
 is probably from *δεαλος (cf. δέμαι, δῆ-
 λος), whence — perhaps through the
 medium of a verb δεάλλω — *δεαλτός,
 *δεαλτώω. According to another view,
 from δέλτος tablet (cf. Cyp. δάλτος), so
 that the meaning would be *make the
 stele ἀδελτος*, i.e. remove the tablet
 from the stele. For τὰ στάλαν see 96.2.

61. Proxeny decree in honor of Da-
 mocrates of Tenedos, who is mentioned
 as one of the Olympian victors by Pau-
 sanias (6.17.1). On the dialect as com-
 pared with that of the earlier inscrip-
 tions, see 241. With ὑπὸ Ἑλλανοδικᾶν
 1.2 for usual ἐπί with gen., compare
 Lac. *ὑπὸ* with acc. in no. 66.66.

Ὀλυμπίων ἀγῶνα καὶ | ἄλλοιρ καὶ πλείονερ, ἐπανιτακῶρ ἐν τὰν |
 ἰδίαν τὰν τε τῷ πατρὸρ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται 10
 τοῖρ θεαροῖρ, ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν
 πᾶσαν χρεῖαν ἐκτενέωρ καὶ ἀπροφασίστωρ παρέχεται, φανεράν
 ποιεῶν | τὰν ἔχει εὖνοιαν ποτὶ τὰν πόλιν, καθὼρ || πλείονερ ἀπε- 15
 μαρτύρεον τῷμ πολιτᾶν· | ὅπωρ δὲ καὶ ἂ πόλερ καταξίαιρ φαίνα-
 ται | χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην
 Δαμοκράτη πρόξενον, καὶ εὐεργέταν δ' ἥ|μεν τᾶρ πόλιον αὐτὸν καὶ 20
 γένορ, καὶ τὰ | λοιπὰ τίμια ἤμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλλοιρ προ-
 ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιον. ἤμεν δὲ καὶ
 ἀσφάλειαν καὶ πολέμω | καὶ εἰράναρ, καὶ γὰρ καὶ βοικίαιρ ἔγκτη-
 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διουνσιακοῖρ | ἀγῶνοιρ, 25
 τὰν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθὼρ καὶ τοῖ λοιποῖ
 θεαροδοκοῖ | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ | καὶ Δαμο-
 κράτη τὸν ταμίαν ξένια τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι- 30
 σμα | τὸ γεγονὸρ ἀπὸ τᾶρ βωλᾶρ γραφέν ἐγ' χάλκῳ|μα ἀνατεθᾶι
 ἐν τῷ ἱερῷ τῷ Διὸρ τῷ Ὀλυμπίῳ. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-
 σιορ ποιήασσαι | Αἰσχίναν τὸν ἐπιμελητὰν τᾶν ἱππῶν. || περὶ δὲ 35
 τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸρ ψάφισμα ἐπιμέλειαν
 ποιήαται | Νικοδρόμορ ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ | θεαροῖρ
 τοῖρ ἐμ Μίλητον ἀποστελλομένοιρ ποτὶ τὰν θυσίαν καὶ τὸν
 ἀγῶνα || τῶν Διδυμείων.

40

Northwest Greek κοινή

62. Thermum. About 275 B.C. Ἐφ. Ἀρχ. 1905, 55 ff.

ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ Αἰτωλοῖς καὶ Ἀκαρνανοῖς

Ἀγαθᾶι τύχαι. Συνθήκα Αἰτωλοῖς καὶ Ἀκαρνανοῖς ὁμόλογος.
 εἰρήναν | εἶμεν καὶ φιλίαν ποτ' ἀλλείλους, φίλους ἐόντας καὶ συμ-
 μάχους ἅμα ταῖς πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of Northwest Greece, which we call the North-

west Greek κοινή. See 279. Note e.g. the retention of original *ā*, κα, ποτὶ, infin. in -μεν, 3 pl. imv. in -ντω, ξ in aor. (τερμαξάντω), but Att. εἰ for αἰ, οὐ beside εὐ (e.g. ἀντιπιοῦνται but στραταγέοντος),

Ἀχελώιον ποταμὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀὸ τοῦ Ἀχε-
 5 λώιου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἐσπέραν Ἀκαρνάνων
 πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶνες
 οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μέγ κα
 Στράτιοι καὶ Ἀγραῖοι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύ-
 ριον ἔστω, εἰ δὲ μή, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαζάντω τὰ μ
 Πραντίδα χώραν, αἰρεθέντας ἑκατέρων δέκα πλὰν Στρατίων καὶ
 Ἀγραίων· καθὼς δὲ κα τερμάζωντι, τέλειον ἔστω. εἶμεν δὲ καὶ
 10 ἐπιγαμίαν ποτ' ἀλλήλους καὶ γ' ἄς ἔγκτησιν τῷ τε Αἰτωλῷ ἐν
 Ἀκαρνάνιαι καὶ τῷ Ἀκαρνᾶνι ἐν Αἰτωλῳ καὶ πολίταν εἶμεν τὸν
 Αἰτωλὸν ἐν Ἀκαρνάνιαι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλῳ ἴσογ καὶ
 ὅμοιον. ἀναγραφάντω δὲ ταῦτα ἐν στάλαις χαλκείαις ἐπ' Ἀκτίω
 μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμῳ τοὶ ἄρχοντες τῶν
 Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ῶναι κοι-
 νῷ ἐκάτ'εροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλῳ στραταγέοντος Πολυ-
 15 κρίτου Καλλιέος τὸ δευτέρου, ἵππαρχέοντος Φίλωνος Πλευρωνίου,
 γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχέοντων
 Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Καφρέος,
 Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαῖδα Φυσκέος,
 Σίμου | Φυταιέος, ταμιενόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου
 Τριχονίου, Ἀρίστωνος Δαιῶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος
 20 Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνα-
 νῳ στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]άου Δηριέος, Ἀγήσωνος
 Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θέωνος Ἀνακτο-
 ριέος, Πολυκλέος Λευκαδίου, ἵππαρχέοντος Ἰππολάου Οἰνιάδα, |
 γραμματεύοντος Περικλέος Οἰνιάδα, ταμῖα Ἀγελάου Στρατικοῦ. |
 — Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἅματα τὸμ πάντα χρόνον. ||
 25 εἴ τίς κα ἐμβάλλῃ εἰς τὰν Αἰτωλίαν ἐπὶ πολέμῳ, βοασθεῖν

eis beside ἐν with acc. (eis τὰν Αἰτωλίαν but ἐν Ἀκαρνάνιαν), ἵππεσσι beside ἵπ-
 πείοις.

16. ἐπιλεκταρχέοντων: this is the first reference to ἐπιλεκτάρχει as mili-
 tary officials in the Aetolian league. For the Achaean league, cf. ἐπίλεκτοι,

used of the citizen levies in contrast to the mercenaries, Polyb.2.65, 5.91,95, and ἐπιλεκτάρχης Plut.Ar.32. — 24. ἅματα: probably connected with μάτην, Dor. μάταν, and so having the same force as the frequent ἀπλῶς καὶ ἀδό-
 λως, e.g. no. 112.22.

τοὺς | Ἀκαρνᾶνας πεζοῖς μὲν χιλίοις, ἵππεύσι δὲ ἑκατόν, οὓς κα
 τοὶ ἄρχοντες πέμπωντι, ἐν ἡμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν
 ἐμβάλλοι ἐπὶ πολέμῳ, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις,
 ἵππεοῖς δὲ ἑκατόν, ἐν ἡμέραις ἕξ, οὓς | κα τοὶ ἄρχοντες πέμπωντι.
 εἰ δὲ πλείονων χρεῖαν ἔχοιεν ἄτεροι πότεροι, || βοαθοούντω τρισχι- 30
 λίοις ἑκάτεροι ἑκατέροις, ἐν ἡμέραις δέκα. τὰς δὲ βοαθοίας τῆς
 ἀποστελλομένης ἔστω τὸ τρίτον μέρος ὀπλῖται. πεμπόντων δὲ τὰμ
 βοάθοιαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ
 οἱ σύνεδροί, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρ-
 χούντων δὲ τοὺς ἀποστελλομένους στρατιώτας ἑκάτεροι τοὺς αὐ-
 τῶν ἡμερῶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τὰς βοα- 35
 χρείαν οἱ μεταπεμφάμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας
 ἔστε καὶ ἐν οἶκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω
 τοῦ πλείονος χρόνου τῷ [ι μὲν ἵππεῖ στα]τῇρ Κορίνθιος τὰς ἡμέ-
 ρας ἑκάστας, τῷ [δὲ] τὰμ πανοπλίαν ἔχο[ντι], τῷ
 δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῶι ἑπτ' ὀβολοί. ἀγείσθων |
 [39-42 fragmentary].

Laconian

63. Olympia. VI cent. B.C. SGDI.4405. Inscr.v.Olympia 252. Roberts 261.

[Δέξ]ο, φάν[αξ] Κρονίδα [Ζ]εὺ Ὀλύμπιε, καλὸν ἄ[γ]αλμα
 ἡλέφδ[ι θυ]μῶι τοῖ(λ) Λακεδαιμονί[οις].

64. Delphi. Soon after 479 B.C. SGDI.4406. Ditt.Syll.7. Hicks 19. Michel 1118. Roberts 259. Solmsen 16.

[Τ]ο[ίδε τὸν] | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ιοι], ||
 Ἀθ[α]ν[α]ξ[οι], | Κορίνθιοι, | Τεγεᾶτ[αι], | Σικυῶνιοι, | Αἰγινᾶται, || 5

63. This is the inscription mentioned by Paus.5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἀναξ Κρονίδα Ζεὺ Ὀλύμπιε, καλὸν
 ἄγαλμα
 ἰλάφ θυμῷ τοῖς Λακεδαιμόνιοις.

64. The famous bronze serpent-column which once supported the gold

tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

10 Μεγαρεῖς. Ἐπιδαύριοι, | Ἐρχομένοι, Φλειάσιοι, | Τροζάνιοι, ||
 15 Ἑρμιονεῖς, Τιρύνθιοι, | Πλαταιεῖς, | Θεσπιεῖς, | Μυκανεῖς, || Κεῖοι, |
 20 Μάλιοι, | Τένιοι, | Νάξιοι, | Ἐρετριεῖς, || Χαλκιδεῖς, | Στυρεῖς, | Γα-
 30 λεῖοι. Ποτειδιᾶται. Λευκάδιοι, || Γανακτοριεῖς, | Κύνιοι, | Σίφνιοι. |
 Ἀμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. SGDI.4598. Inscr. Jurid. II. pp. 60 ff. Michel 1343. Roberts 257 and pp. 357 ff. Solmsen 26.

- A Ξουθίαι τοῖ Φιλαχαῖο διακάτιαι μυαῖ. αἱ κ' αὐτὸς εἶ, ἵτῳ ἀνε-
 λέσθῳ· αἱ δέ κ' ἀποθάνει, τῶν τέκνων ἐμὲν, ἐπεὶ κα πέντε φέτεα ||
 5 ἡβῶντι· αἱ δέ κα μὲ γένεται τέκνα, τῶν ἐπιδικατῶν ἐμὲν· | διαγνῶ-
 μεν δὲ τὸς Τεγεάτα[s] | κα(τ) τὸν θεθμόν.
- B Ξουθίαι παρκα(θ)θέκα τοῖ Φιλαχαῖο τ(ζ)ετρακάτιαι μυαῖ ἀργυ-
 ρίῳ. εἰ μὲν κα ζῶε, αὐτὸς ἀνελέσθῳ· αἱ δέ κα μὲ ζῶε, τοὶ υἱοὶ ἀνε-
 5 λόσθῳ τοὶ γνέσιοι, ἐπεὶ κα ἐβάσωντι πέντε φέτεα· εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of σ in Φλειάσιοι, see 59.1. Note also [ἐ]πολ[έ]μεον, for which the true Laconian form would be ἐπολέμιον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen. 6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of

intervocalic σ (γνέσιοι, ἐβάσωντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic σ and of antevocalic ϵ (φέτεα) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See 59.1, 275.

A. For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he lives, let him come and take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If there are no children, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of $\epsilon\iota$ instead of $\alpha\iota$, the subj. ζῶε (cf. 149)

ζῶντι, ταὶ θυγατέρες ἀνελόςθῳ ταὶ γνέσται· εἰ δέ κα μὲ ζῶντι, τοὶ νόθοι ἀνελόςθῳ· εἰ δέ κα μὲ νόθοι ζῶντι, τοὶ ᾿ς ἄ(σ)σιστα πόθικες 10 ἀνελόςθῳ· εἰ δέ κ' ἀνφι(λ)λέγοντ(ι, τ)οὶ Τεγεᾶται διαγνόντῳ κὰ(τ) τὸν θεθμόν.

66. Sparta. V cent. B.C. SGDI.4416. Michel 946. Roberts 264. Solmsen 17. Annual British School XIII, 174 ff.

Δαμόνῳν | ἀνέθεκε Ἀθαναία[ι] | Πολιάχῳι
νικάῃς | ταυτᾷ ἡτ' οὐδὲς || πέποκα τῶν νῦν. | 5

Τάδε ἐνίκαε Δαμ[όνῳν] | τῷ αὐτῷ τεθρίππῳ[ι] | αὐτὸς ἀνιοχίδῳν· |
ἐν Γαῖαφόχῳ τετράκι[ν] || καὶ Ἀθάναια τετ[ράκιν] | κέλευθύνια τε- 10
τ[ράκιν.] | καὶ Ποχοῖδαια Δαμόνῳ[ν] | ἐνικῇ Ἡέλει, καὶ ἡο κέλ[εξ] |
ἡαμ]ᾷ, αὐτὸς ἀνιοχίδῳν || ἐνῆβόῃς ἡίπποις | ἡεπτάκιν ἐκ τᾶν αὐτῷ | 15
ἡίππῳν κέκ τῷ αὐ[τ]ῷ [ἡίππῳ.] | καὶ Ποχοῖδαια Δαμόνῳν | [ἐ]νικῇ
Θευρίαι ὀκτά[κ]ι[ν] || αὐτὸς ἀνιοχίδῳν ἐνῆβόῃς ἡίπποις | ἐκ τᾶν 20
αὐτῷ ἡίππῳν | κέκ τῷ αὐτῷ ἡίππῳ. | κέν Ἀριοντίας ἐνικῇ || Δαμόνῳν 25
ὀκτάκιν | αὐτὸς ἀνιοχίδῳν | ἐνῆβόῃς ἡίπποις | ἐκ τᾶν αὐτῷ ἡίπ-
πῳν | κέκ τῷ αὐτῷ ἡίππῳ, καὶ || ἡο κέλ[εξ] ἐνικῇ ἡ[αμᾷ]. | καὶ Ἐλευ- 30
θύνια Δαμ[όνῳν] | ἐνικῇ αὐτὸς ἀνιοχίδῳν | ἐνῆβόῃς ἡίπποις |

in contrast to ἀποθάνει of A, the omission of *h* in *νίολ*, ἐβάσῳντι (cf. 58*d*); and his blunder in writing *τετρακάται* was perhaps due to the Arcadian pronunciation (cf. 68.3). It is also possible that in ll. 10–11 we should read, without correction, ἀνφι(λ)λέγονται, with Arc. -ται = -ται (139.1). But the passive with *μναῖ* understood as subject is less natural than the corrected reading usually adopted. For the reading ἀνφι(λ)λεγ-, rather than ἀνφιλεγ-, cf. the *λλ* attested in other dialects (89.3). For ἀνελόςθῳ see 140.3*b*.

66. Record of the victories of Damon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. νικάῃς κτλ.: *Having won victo-*

ries in such a manner as never any one of those now living.—7. *With his own four-horse chariot*, αὐτῷ reflexive as in ll. 16, 17, etc.—9. *In the games of Poseidon*, with elliptical genitive as in εἰν Ἀἰδαο etc. So ἐν Ἀριοντίας l. 24. Γαῖαφόχος = Hom. γαῖόχος.—11, 31. κέλευθύνια: καὶ Ἐλευθύνια (20, 59.1), games in honor of the Eleusinian Demeter.—12, 18. Ποχοῖδαια: Ποσειδῶνια (49.1, 59.1, 61.5) celebrated at Ielos in Laconia and Thuria in Messenia.—15 ff. *Seven times with colts (bred) from his own mares and his own stallion.*—ἐνῆβόῃς ἡίπποις: ἐνῆβῳσαις being in ἥβη, young mares.—19. Θευρίαι: the usual form of the name is Θουρία.—24. Ἀριοντία: the name of some goddess or heroine otherwise unknown.—

35 τετράκιν. || τάδε ἐνίκαε Ἐνυμα[κρατίδας] πρᾶτ[ος π]αι(δ)ῶν.
 δο[λιχὸν | Λιθέ]hia καὶ κέλεξ μι[ᾶς | ἀμέρ]ας ha[μᾶ] ἐν[ίκων. | - - - ||
 40 - - - | - - -] | δολιχὸν καὶ ho κέλεξ μιᾶς | ἀμέρας haμᾶ ἐνίκων. |
 45 καὶ Παρπαρόνια ἐνικέ || Ἐνυμακρατίδας παῖδας | στάδιον καὶ δίαυ-
 λον | καὶ δολιχὸν καὶ ho κέ[λεξ] | μιᾶς ἀμέρας haμᾶ | ἐνικέ. καὶ
 50 Δαμόνυν || ἐνικέ παῖς ἰὸν ἐν | Γαιαφόχῳ στάδιον καὶ | [δί]αυλον. |
 55 [κ]αὶ Δαμόνυν ἐνικέ | παῖς ἰὸν Λιθέhia || στάδιον καὶ δίαυλον. |
 καὶ Δαμόνυν ἐνικέ | παῖς ἰὸν Μαλεάτεια | στάδιον καὶ δίαυλον. |
 60 καὶ Δαμόνυν ἐνικέ || παῖς ἰὸν Λιθέhia | στάδιον καὶ δίαυλον. | καὶ
 65 Δαμόνυν ἐνικέ | παῖς ἰὸν Παρπαρόνια | στάδιον καὶ δίαυλον, || καὶ
 Ἀθάναια στάδιον. | ἡπὸ δὲ Ἐχεμένε ἔφορον | τάδε ἐνικέ Δαμό-
 70 νυν, | Ἀθάναια ἐνῆεβόῃς | ἵπποις αὐτὸς ἀνιοχίον || καὶ ho κέλεξ
 μιᾶς | ἀμέρας haμᾶ ἐνικέ, καὶ | ho ἡνιὸς στάδιον haμᾶ | ἐνικέ. ἡπὸ
 75 δὲ | Εὐπιππον ἔφορον τάδε || ἐνικέ Δαμόνυν, Ἀθάναια | ἐνῆεβόῃς
 ἵπποις | αὐτὸς ἀνιοχίον καὶ | ho κέλεξ μιᾶς ἀμέρας | haμᾶ ἐνικέ,
 80 καὶ ho ἡνιὸς || στάδιον haμᾶ ἐνικέ. | ἡπὸ δὲ Ἀριστέ ἔφορον | τάδε
 ἐνικέ Δαμόνυν, | ἐν Γαιαφόχῳ ἐνῆεβόῃς | [ῥ]ίπποις αὐτὸς ἀνιοχίον ||
 85 [κ]αὶ ho κέλεξ μιᾶς ἀμέρας | [ῥ]aμᾶ ἐνικέ, καὶ ho ἡνιὸς | στάδιον
 90 καὶ δίαυλον καὶ | δολιχὸν μιᾶς ἀμέρας | ἐνίκων πάντες haμᾶ. || ἡπὸ
 δὲ Ἐχεμένε ἔφορον | τάδε ἐνικέ Δαμόνυν, | ἐν Γαιαφόχῳ ἐνῆεβό-
 95 ῃς | ἵπποις αὐτὸς ἀνιοχίον, | [κ]αὶ ho ἡνιὸς στάδιον κ[αὶ - - -

67. Taenarum. IV cent. B.C. SGDI.4591. Michel 1076. Roberts 265c. Inscr. Jurid. II, p. 235. Transitional alphabet. H = h and once η.

5 Ἀνέθεκε | τῷ Ποιοιδάνι | Νίκων | Νικαφορίδα || καὶ Λύηπιπον |
 10 καὶ Νικαρχίδαν | καὶ ταῦτάς πάντα. | ἔφορος | Εὐδαμίδας. || ἐπά-
 15 κοε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐνυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. ll. 72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔνυμα = δνυμα, δνομα, with an inherited e-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the o of

the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. Παρπαρόνια: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. Λιθέhia: games in honor of Apollo Lithesius. — 57. Μαλεάτεια: games in honor of Apollo Maleates. Cf. Paus. 3.12.8.

68. Taenarum. IV cent. B.C. SGDI.4592. Michel 1077. Roberts 265*d*. Transitional alphabet. H = *h* and *η*.

Ἀνέθηκε | Αἰσχρίων | Ἀπειρότας | τοῖ Ποιοιδᾷ || νι Ἑρακλήιδαν | 5
αὐτὸν καὶ | ταυτῇ. ἔφορος | Παγηχίστρατος. | ἐπάκῳ Πρναῖος, || Ἐπι- 10
κύδη[ς].

69. Thalamae. IV cent. B.C. Annual British School X, 188. Meister, Ber. Sächs. Ges. 1905, 277 ff. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τῇ Παηφᾷ | γεροντεύων ἀνέσθηκε, | αὐτός τε καὶ
ho τῷ πατρὸς πατὴρ Νικοσθενίδας, προβειπ||άhas τᾷ(ς) σιῶ 5
ποτ' Ἀνδρίαν συ|νεφορεύοντα ἀνι[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῷ
ἰ[ε]ρῶι, ἥδ' οὐ καὶ σὺν καλῶι χρῆσται.

70. Sparta. II cent. A.D. SGDI.4498. Annual British School XII, 356.

- - - | ος καὶ Νεικηφόρος οἱ Νεικήφορον, | νεικάαντερ κασ|ση-
ρατόριν μῶαν (καὶ) καιλ[ῆ]||αν, Ἀρτέμιδι Βωρθέα ἀν|έθηκαν ἐπὶ 5

—66 ff. Victories won by Damonon and his son at the same games.—66, 73, 81, 90. *ὑπό* with acc. for usual *ἐπὶ* with gen., as El. *ὑπό* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκοε, ἐπάκῳ: dual forms of ἐπά-
κοος = *ἐπήκοος* witness. ἐπάκῳ is the con-
tracted form, of which the uncontracted
ἐπακῶ occurs in another inscription of
the same class. ἐπάκοε is due to the
analogy of consonant stems, to which
nouns in -οος are not infrequently sub-
ject, e.g. Att. χοῦς (112.6), late νοῦς
gen. sg. νοός, nom. pl. νόες (after βοῦς,
βόες, βόες).

69. From the shrine of Pasiphae at
Thalamae, an oracle often consulted by
the Spartan officials. Cf. Cic. de divin.
1.43.96, Plut. Agis 9 and Cleom. 7. The
name of the goddess was Πασιφάα (Att.
Πασιφάνη), whence the contracted Πα-
σιφᾷ, like Ἀθηνᾶ, and here, with Lac. *h*
for intervocalic σ, Παηφᾷ. Since Nico-

sthenidas the dedicator was a member
of the Council of Elders, his grand-
father of the same name could not have
been living at the time. He was carry-
ing out an injunction previously laid
upon the grandfather by the goddess,
which for some reason had been unful-
filled.

4 ff. προβειπάhas κτλ.: since the god-
dess had declared that Nicosthenidas
should set up in the shrine a statue in
honor of Andreas his fellow-ephor, and
that he would then consult the oracle
with success. The construction ποτ' Ἀν-
δρᾶν. . . ἀνιστάμεν is unusual, but other
possible interpretations are equally dif-
ficult in this respect. — ἥδ' οὐ κτλ.: infin.
clause depending on προβειπάhas, *who*
would = *and that he would*. For χρῆ-
σται = χρῆσθαι see 85.1.

70-73. These belong to a series, now
fifty-odd in number, of dedications
to Artemis Orthia by the victors in
certain juvenile contests. The object

πατρονόμου Μάρ(κου) Ἀν(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος,
φ[ιλοκαίσαρος καὶ φιλοπάτριδος.]

71. Sparta. II cent. A.D. Annual British School XII, 368.

- 5 Κλέανδρον | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ || πατρο-
νόμω | Γοργίππω τῷ (Γοργίππω) | νικάρ μῶαν Ἀρτέμιτι Βωρ-
σέα ἀνέσηκε.

72. Sparta. II cent. A.D. SGDI.4500. Annual British School XII, 355.

- 5 Ἀγαθὴ τύ[χη]. | Φίλητον | Φιλήτω | ἐπὶ πατρο||νόμω Γορ|γίππω
τῷ (Γοργίππω) | νικάρ κελῶαν | Ἀρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. Annual British School XII, 372.

- Εὐδόκιμον (Εὐδοκίμω) κελοία καὶ Εὐδόκιμον Δαμοκράτεον | ὁ
5 καὶ Ἀριστείδας κασ||σηρατορίοι νικάραν|τερ ἐπὶ Ἀλκάστω βουα-
γοὶ | μικιγιδδομένων Εὐρωθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called *κασσηρατόριον*, *καθηρατόριον*, *καθηρατόριον*, etc., i.e. *καταθηρατόριον*, not an actual chase of wild beasts, but some athletic game called *the hunt*. The *μῶα*, i.e. *μουσα*, was of course a musical contest. The word which is variously spelled *καλ[ῆ]αν*, *κελῶαν*, *κελῆα*, *κελοῖαν*, *κελῶαν*, probably from the root seen in *κέλαδος*, *κελαδέω*, also denotes a musical contest. That the contests were between boys is shown by the use of *παιδικόν* in many of the dedications, e.g. *νικάρ τὸ παιδικόν μῶα winning the boys' contest in music* (*μῶα* dat. sg.), and by the appearance of the *βουαγὸρ* *leader of the βούαι*, the bands in which the Spartan boys were trained, or *βουαγὸρ μικιγιδδομένων*, *leader of boys in their tenth year*. According to a gloss

to Herodotus, the Spartan boy in the third year of his training was called *μικιζόμενος*. This is from Dor. *μικρός* = *μικρός*, while *μικκιγιδδόμενος* is from a diminutive in *-ιχος* (original or for *-ικος*? Cf. *παιδιχόν* beside *παιδικόν*).

A few of the dedications are in the *κοινή*, and a few show Doric forms without the specific Laconian coloring, e.g. *νικάσας*. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of *σ* = *θ*), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. *ει* = *ι* in *νικάραντερ* etc., *ω* for *ο* in *Βωρθέα*, final *α* for *αι* in *Βωρθέα* etc.

Heraclean

74. The Heraclean Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr. Jurid. I, p. 194 ff. Solmsen 18. Ionic alphabet, but with ϣ, and τ = h. Only Table I is given.

I

Ἐφορος Ἀρίσταρχος Ηηρακλείδα· μῆς | Ἀπελλαῖος· ἡ πό-
 λης καὶ τοὶ ὀρίσταί, | $\overline{\text{φε}}$ τρίπους Φιλώνυμος Ζωπυρίσκω, | $\overline{\text{πε}}$ καρ-
 κείον Ἀπολλώνιος Ηηρακλήτω, || αἰ πέλτα Δάξιμος Πύρρω, $\overline{\text{κν}}$ 5
 θρίναξ | Φιλώτας Ηιστιείω, $\overline{\text{μῆ}}$ ἐπιστύλιον | Ηηρακλείδας Ζωπύρ-
 ω, Διόνυσω. |

Ἀνέγραψαν τοὶ ὀρίσταί τοὶ ἡαιρεθέντες ἐπὶ τὸς χώρος τὸς
 ἡαρῶς τὸς τῷ Διόνυσω, | Φιλώνυμος Ζωπυρίσκω, Ἀπολλώνιος
 Ηηρακλήτω, Δάξιμος Πύρρω, Φιλώτας Ηιστιείω, || Ηηρακλείδας 10
 Ζωπύρω, καθὰ [ὥρ]ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ
 ἐμέριξαν τῶν Ηηρακλείων διακνόντων ἐν κατακλήτῳ αἰλαί.

Συνεμετρήσαμεν δὲ ἀρξάμενοι ἀπὸ τῷ ἀντόμῳ τῷ ὑπὲρ Πανδο-
 σίας ἄγοντος τῷ διατάμνοντος τὸς τε ἡαρῶς χώρος καὶ τὰν ριδίαν
 γὰν ἐπὶ τὸν ἀντομον τὸν ὀρίζοντα τὸς τε τῷ Διόνυσω χώρος καὶ |
 τὸν Κωνέας ἡο Δίωνος ἐπαμώχη. κατετάμομες δὲ μερίδας τέτο-
 ρας· || τὰν μὲν πράταν μερίδα ἀπὸ τῷ ἀντόμῳ τῷ παρ τὰ Ηηρώ- 15
 δεια ἄγοντος, | εἶρος ποτὶ τὰν τριακοντάπεδον τὰν διὰ τῶν ἡαρῶν
 χώρων ἄγωσαν, | μᾶκος δὲ ἄνωθα ἀπὸ τῶν ἀποροῶν ἄχρι ἐς ποτα-
 μὸν τὸν Ἀκριν, καὶ | ἐγένοντο μετριώμεναι ἐν ταῦται τῇ μερείαι
 ἐρρηγείας μὲν διακάτιαι μία σχοῖνοι, σκίρω δὲ καὶ ἀρρήκτω καὶ

74. The lands which were the prop-
 erty of the temples of Dionysus and
 Athena Polias having been encroached
 upon by private parties, with a conse-
 quent diminution of their revenue, two
 commissions were appointed to define
 and mark their boundaries, survey
 them, and divide them into lots. Ta-
 ble I contains the report of the commis-
 sion dealing with the lands of Dionysus
 (ll. 1-94), a statement of the regula-
 tions under which the lands were of-
 fered for rental (ll. 95-179), and a list

of those who took leases, with their
 sureties and the amount of the rental
 (ll. 179-187). Table II, which is not
 given here, contains a report of the com-
 mission on the lands of Athena Polias.

1-7. The groups of letters ϣε, πε,
 etc., and the names of objects which
 served as emblems τρίπους, καρुकείον,
 etc., are used as symbols to denote the
 tribe and family of the person named.

— 11. διακνόντων: διαγνόντων II.9. 66.
 — 18 ff. ἐρρηγείας κτλ.: 201 σχοῖνοι of
 arable land, 646½ of brushwood, barren,

- 20 δρυμῷ *φεξακάτιαι* || τετρώκοντα *φέξ* *σχοῖνοι* *ηημίσχοινον*· τὰν δὲ
 δευτέραν *μερίδα*, *εὖρος* ἀπὸ | τᾶς *τριακονταπέδω* ἐπὶ τὸν *ἄντομον*
 τὸν *πρᾶτον*, *μᾶκος* δὲ ἀπὸ τᾶν | ἀποροῶν ἄχρι ἐς *ποταμόν*, καὶ ἐγέν-
 25 νοντο *μετριώμεναι* ἐν ταύται *τῇ* *μερείαι* *ἐρρηγείας* μὲν *διακάτιαι*
ἡεβδεμήκοντα *τρίς* *σχοῖνοι*, *σκίρω* δὲ | καὶ *ἄρρηκτω* καὶ *δρυμῷ*
πεντακάτιαι *σχοῖνοι*· || τὰν δὲ *τρίταν* *μερίδα*, *εὖρος* ἀπὸ τῷ *ἀντόμω*
 τῷ *πράτῳ* τῷ *πὰρ* τὰν *τριάκοντάπεδον* ἄγοντος ἐπὶ τὸν *ἄντομον*
 τὸν *δεύτερον* ἀπὸ τᾶς *τριακονταπέδω*, *μᾶκος* ἀπὸ τᾶν *ἀποροῶν* ἄχρι
 ἐς *ποταμόν*, καὶ ἐγένοντο *μετριώμεναι* ἐν ταύται *τῇ* *μερείαι* *ἐρρη-*
γείας μὲν *τριακάτιαι* | *δέκα* *δύο* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ καὶ
 30 *ἄρρηκτω* καὶ *δρυμῷ* *πεντακάτιαι* *τριάκοντα* *ἡεπτὰ* *ηημίσχοινον*·
 τὰν δὲ *τετάρταν* *μερίδα*, *εὖρος* ἀπὸ | τῷ *ἀντόμῳ* τῷ *δευτέρῳ* ἀπὸ
 τᾶς *τριακονταπέδω* ἐπὶ τὸν *ἄντομον* τὸν | ὀρίζοντα τὰν *τε* *ἡιαρὰν*
 καὶ τὰν *φιδίαν* *γᾶν*, *μᾶκος* δὲ ἀπὸ τᾶν *ἀποροῶν* | ἄχρι ἐς *ποταμόν*,
 καὶ ἐγένοντο *μετριώμεναι* ἐν ταύται *τῇ* *μερείαι* *ἐρρηγείας* μὲν *τρια-*
 35 *κάτιαι* *ἡοκτῷ* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ καὶ *ἄρρηκτω* || καὶ
δρυμῷ *πεντακάτιαι* *τετρώκοντα* *μία* *ηημίσχοινον*· |

- Κεφαλὰ* *πάσας* *ἐρρηγείας* *χίλιναι* *ἡεπενήκοντα* *πέντε* *σχοῖνοι*,
σκίρω δὲ καὶ *ἄρρηκτω* καὶ *δρυμῷ* *δισχίλιναι* *διακάτιαι* *φίκατι*
πέντε· | τὰν δὲ *νᾶσον* τὰν *ποτιγεγεννημέαν* ἐς τὰν *ἄρρηκτον* *γᾶν*
συνεμέτρησαμες. ἀπὸ ταύτας τᾶς *γᾶς* ἀπολώλη *ἐρρηγείας* μὲν
 40 *τριακάτιαι* || *τρίς* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ καὶ *ἄρρηκτω* καὶ
δρυμῷ *τετρακόσιαι* *τριάκοντα* *πέντε* *σχοῖνοι*, ἐμ μὲν *τῇ* *πράται*
μερείαι *τῇ* | *πὰρ* τὰ *Ἡηρώιδια* *ἐρρηγείας* μὲν *ἡεβδεμήκοντα* *φέξ*
σχοῖνοι, *σκίρω* δὲ καὶ *ἄρρηκτω* καὶ *δρυμῷ* *ἡεκατὸν* *ἡογδοήκοντα*
πέντε *σχοῖνοι*, ἐν δὲ *τῇ* *τετάρται* *μερείαι* *τῇ* *πὰρ* τὰ *Φιντιά* *ἐρρη-*
 45 *γείας* μὲν || *διακάτιαι* *φίκατι* *ἡεπτὰ* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ
 καὶ *ἄρρηκτω* καὶ *δρυμῷ* *διακάτιαι* *πεντήκοντα* *σχοῖνοι*. *Κεφαλὰ*
πάσας *γᾶς* *ἡᾶς* *κατεσώισαμες* τῷ *Διόνυσῳ* *ἡεπτακάτιαι* *τριά-*
κοντα *ἡοκτῷ* *σχοῖνοι* *ηημίσχοινον*· ταύταν τὰν *γᾶν* *κατεσώισαμες*
 50 *ἐγδικαξάμενοι* *δίκας* *τριακοσταίας* τοῖς τὰν *ἡιαρὰν* *γᾶν* *φιδίαν*

and wooded, land. — 39. ἀπολώλη: had been lost, i.e. by private encroachment. This land the commissioners restored to Dionysus, bringing suits against those

who had appropriated it to private use (ll. 47 ff.). — 49. δίκας τριακοσταίας: suits which had to be tried within thirty days. Cf. no. 55.42 and the Attic

ποιόντασιν. *haúta éμισθῶθη* [*ha gâ*] *κατὰ βίω* | [*hóssa*] *ν h[a]* |
μές κατεσώσαμες τριακατίων μεδίμνων τὸ φέτος ἡέκαστον, | *ha* *δὲ*
πάσα γὰ ha τῷ Διούσω τετρακατίων δέκα μεδίμνων κάδ|διχος τὸ
φέτος ἡέκαστον.

Ἐστάσαμες δὲ καὶ ὄρωσ ἐπὶ μὲν τὰς | πλευριάδος ἄνω, *hénā mèn*
 ἐπὶ τῷ ἀντόμῳ τῷ παρ Πανδοσίαν || τῷ παρ τὰ *Hērῳídeia* τῷ ὀρί- 55
 ζοντος τάν τε *hiaràn gân* καὶ τὰν *fidían* | ἀνωρίζαντες ἀπὸ τὰν
 ἀποροῦν ἐς τὰν *fidían gân*, *hws mḥ* καταλυμακωθῆς ἀδηλωθείη
 καθὼς τοὶ ἔμπροσθα ὄροι, ἄλλον δὲ ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ
 Φιντιά ἄγοντος ἐστάσαμες παρ τὰν *bybliàn* καὶ | τὰν διώρυγα
 ἀνωρίζαντες *hwsaútws* ἐς τὰν *fidían gân* (ταν). ἄλ||ως δὲ ἀντό- 60
 ρως τούτοις ἐστάσαμες ἐπὶ τὰς ἀμαξιτῷ τὰς διὰ τῷ χαράδεος ἀγώ-
 στας τὰς παρ τὸν *drymón*, τὰς μὲν στάλας ἐς τὰν *hiaràn* | γὰν, τὼς
 δὲ ἀντόρως ἐς τὰν *fidían gân*, καταλιπόντες *fika típedon* | ἄντομον.
 ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τὰς *hodῶ tās* | ἀγώσας ἕκ
 τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν *hiarōn* χώρων, δύο || δὲ ἐν ταῖς 65
hakroskiriáis · τούτως πάντας ἂν εὐθυωρείαν *homolōgws* ἀλλά-
 λους, τὰς μὲν ἐς τὸ *hiaròn* πλάγος τῷ ἀντόμῳ ἐπιγεγραμμένως
 “*hiarōs Diouśw* χώρων,” τὼς δὲ ἐν τῇ *fidíai gâi* ἐπιγεγραμμένως
 “*ἀντόρως.*” *hwsaútws* δὲ καὶ ἐπὶ τῷ ἀντόμῳ τῷ | παρ τὰ Φιντιά
 ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τὰς *hodῶ tās* ἐκ πόλιος 70
 καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν | *hiarōn* χώρων, δύο δὲ ἐπὶ τὰν
hakroskiriān παρ τὰς *tyreías* · | τούτως πάντας *homolōgws* ἂν
 εὐθυωρείαν τοῖς ἐπὶ τὰς *hodῶ* | τὰς διὰ τῷ *charádeos* ἀγώσας παρ
 τὸν *drymón*, τὼς μὲν ἐς τὸ *hiaròn* | πλάγος ἐπιγεγραμμένως “*hiarōs*
Diouśw χώρων,” τὼς δὲ ἐς τὰν *fidí|an gân* ἐπιγεγραμμένως “*ἀντό-* 75
ρως,” ἀπέχοντας ἀπ’ ἀλλάλων *hws ἦμεν* *fika típedon* ἄντομον. ἐπὶ
 δὲ τὰς *triakontapédw* τὰς διὰ τῶν *hiarōn* χώρων ἀγώσας ἐπὶ μὲν
 τὰς πλευριάδος ἄνω δύο ἀπέχοντας ἀπ’ ἀλλάλων *triákonta* πό-
 δας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξames παρ | τὰν *hodōn* τὰν παρ
 τὸν *drymón* ἄγωσαν δύο ἀπέχοντας ἀπ’ ἀλλάλων || *triákonta* πό- 80
 δας · ἐν δὲ μέσσωι τῷ χώρῳ ἐπὶ τὰς *triakontapédw* τέτορας

δικαιέμμηνοι. — 56. *Setting it* (the bound-
 ary) *back from the springs onto the pri-*

vate land, so that it should not be covered
over with stones (which were washed

ἀπέχοντας ἀπ' ἀλλήλων ἡῷ μὲν τριάκοντα πόδας, ἡῷ δὲ φίκα|τι·
 ἐπὶ δὲ τῷ ἀντόμῳ τῷ παρ τὰν τριακοντάπεδον δύο ἀπέχοντας
 ἀπ' ἀλλήλων φίκατι πόδας καὶ ἄλλως ἐπὶ τῷ δευτέρῳ ἀντόμῳ
 ἀπέχοντας | ἀπ' ἀλλήλων φίκατι πόδας· τούτως πάντας ἀνεπιγρό-
 85 φως ὀρίζοντας || τὰς μερείας τὰς ποτ' ἀλλήλως τοῖς μεμισθωμένοις
 τὼς ἡιάρως χώρως. τὼς δὲ πάντας χώρως τὼς τῷ Διούσῳ τερμά-
 ζονται τοί τε ἄντομοι | ἡό τε παρ τὰ Ἡρωίδεια ἄγων καὶ ἡο παρ
 τὰ Φιντία ἀπὸ τὰν ὑποροῶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν.
 ἀριθμὸς ὄρων τῶν ἐστάσαμεν τῶν μὲν | ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ
 90 Ἡρωίδεια ἡεπτὰ σὺν τῷ ἐπὶ τὰς πλευριάδος, || ἐπὶ δὲ τὰς τρια-
 κονταπέδῳ ἡοκτὼ σὺν τῷ τετρώζιγρῳ, ἐπὶ δὲ τῷ ἀντόμῳ | τῷ τε
 παρ τὰν τριακοντάπεδον καὶ τῷ ἐχομένῳ δύο ἐφ' ἑκατέρῳ, ἐπὶ δὲ
 τῷ | παρ τὰ Φιντία ἡεπτὰ σὺν τῷ παρ τὰν βυβλίαν μασχάλαν
 καὶ παρ τὰν διώρυγα. |

Συνθήκα Διούσῳ χώρων. ||

- 95 'Επὶ ἐφόρῳ Ἀριστίωνος, μηνὸς Ἀπελλαίῳ, ἡα πόλις καὶ τοὶ
 πολιανόμοι, ᾠσ βότρυς Τίμαρχος Νίκωνος, φε ἄνθεμον Ἀπολλώ-
 νιος Ἀπολλωνίῳ, καὶ τοὶ ὀρισταὶ φε τρίπους Φιλώνυ|μος Ζωπυρί-
 σκῳ, πῆ καρυκείον Ἀπολλώνιος Πηρακλήτῳ, αἰ πέλτα Δάξιμος
 Πύρρῳ, | κν θρίναξ Φιλώτας Ηιστιεῖῳ, μῆ ἐπιστύλιον Ηηρακλεί-
 δας Ζωπύρῳ, μισθῶντι τὼς ἡιάρως χώρως τὼς τῷ Διούσῳ ἔχοντας
 100 ἡως ἔχοντι κατὰ βίῳ, καθὰ τοὶ Ηηρακλείοι διέ|ργον. τοὶ δὲ μισθω-
 σάμενοι καρπεύσονται τὸν αἰὲ χρόνον, ἡς κα πρωγγύως ποτά-
 γων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι παρ φέτος αἰὲ Πανάμῳ μηνὸς
 προτερεῖαι· καὶ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμό-
 σιον ῥογὸν καὶ παρμετρήσονται τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν
 φετέων τῷ δαμοσίῳ χαῖ μεστὼς τὼς χοῦς κριθᾶς κοθαρᾶς δοκί-
 μας, ἡόλας κα ἡα γὰ | φέρει· ποτάξοντι δὲ πρωγγύως τοῖς πολιανό-
 105 μοις τοῖς αἰὲ ἐπὶ τῶν φετέων ἔντασιν παρ || πενταῆτηρῖδα, ἡὼς
 κα ἐθέλοντες τοὶ πολιανόμοι δέκωνται. καὶ αἱ τινί κα ἄλλῳ |

down by the current) and made invis-
 ible, like the former boundaries. — 102.

ἀποδίνωντι: thresh. But some correct
 to ἀποδιδῶντι. — 104. φέρει: for φέρη.

39. So usually, but also ἐπιβῆι, κόπτηι,
 θραύῃ ll. 138-139, and ἀμμισθωθῇ l. 111.
 — 105 ff. καὶ αἱ τινί κα ἄλλῳ κτλ.: if
 they assign to another the land which they

παρδῶντι τὰν γᾶν, ἡὰν κα αὐτοὶ μεμισθώσωνται, ἢ ἀρτύσωντι ἢ ἀπο-
δῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρῆξονται πρωγγύως ἡοι
παρλαβόντες ἢ ἡοῖς κ' ἀρτύσει ἢ ἡοι περιέμενοι τὰν ἐπικαρπίαν,
ἂν ἡὰ καὶ ἡο ἐξ ἀρχᾶς μεμισθωμένοι. ἡόστις δέ κα μὴ ποτάγει
πρωγγύως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κατ τὰ γεγραμμένα, τό τε
μίσθωμα διπλᾷ ἀποτεισεῖ τὸ ἐπὶ τῷ φέ||τεος καὶ τὸ ἀμπώλημα 110
τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς αἰὲ ἐπὶ τῷ φέτεος,
ἡόσσωι κα | μείονος ἀμμισθωθῇ πὰρ πέντε φέτη τὰ πρᾶτα, ἡότι κα
τελέθει ψαφισθὲν ἡάμα πᾶν τῷ πρᾶτῳ | μισθώματι, καὶ τὰ ἐν
τῇ γαῖ πεφυτευμένα καὶ οἰκοδομημένα πάντα τὰς πόλιος ἔσσονται.

Ἐργάζονται δὲ κατ τάδε· ἡο μὲν τὸν πρᾶτον χώρον μισθωσά-
μενος τὸν πὰρ τὸν ἄντομον τὸν ὑπὲρ Πανδοσί|ας ἄγοντα τὸν πὰρ
τὰ Ἡρώιδα ἄχρι τὰς τριακονταπέδῳ ἀμπέλων μὲν φυτευσεῖ μὴ
μείον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον 115
ἡεκάσταν μὴ μείον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἰ
δέ κα μὴ φᾶντι τοὶ μεμισθωμένοι δυνατὰν ἡμεν ἐλαίας ἔ|χεν, τοὶ
πολιανόμοι τοὶ αἰὲ ἐπὶ τῶν φετέων ἔντες καὶ αἰ τινὰς κα ἄλλως
τοὶ πολιανόμοι ποθέ|λωνται ἀπὸ τῷ δάμῳ, ὁμόσαντες δοκιμάζοντι
καὶ ἀνανγελίοντι ἐν ἀλλὰι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπι-
χωρίων. ἐπιμελήσονται δὲ καὶ τῶν ὑπαρχόντων δενδρέων· αἰ δέ
τινὰ κα || γήραι ἢ ἀνέμῳ ἐκπέτῳντι, αὐτοὶ ἡέξοντι. ταῦτα δὲ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. ἡόστις δέ κα μὴ ποτάγει κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in re-leasing for the first five years, is determined by decree.' To insure leasing the land again it was generally neces- sary to offer it at a rental less than that

originally fixed. The ἀμπώλημα is the re-bargaining, hence concretely the amount involved in it, the rebate. Cf. also ll. 155 ff. be surety for the rentals, fines, rebates, and judgments. ἡάμα l. 111 seems from its position to go with πᾶν as well as with τῷ πρᾶτῳ μισθώ- ματι. For the whole situation, cf. from a Delian inscription, B.C.H. XIV, 432 ἀνεμισθώσαμεν δὲ καὶ τῆς Χαριτείας τὸ μέ- ρος, ὃ ἐμισθωτο Μνησίμαχος, οὐ καθιστάν- τος τοὺς ἐγγύνους Μνησιμάχου, — τὸ δὲ λοῖπον, ὅσῳ ἔλαττον ἦεν ἢ γῇ ἀνα- μισθωθείσα, ὀφείλει Μνησίμαχος κτλ. — 120. ἐκπέτῳντι: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcaeus and

πεφυτευμένα παρῆξοντι καὶ ἐνδεδιωκότα, ὅσσα ἐν τῇ συνθήκῃ γεγράψαται, ἐν τῷ πέμπτῳ καὶ δεκάτῳ φέτει ἀπὸ τῷ ποτεχεῖ φέτεος ἢ Ἀριστίων ἐφορεύει· αἱ δὲ κα μὴ πεφυτεύκωντι κατὰ τὰ γεγραμμένα, κατεδικάσθην παρὰ μὲν τὰν | ἐλαίαν δέκα νόμῳ ἀργυρίῳ παρὰ τὸ φυτὸν ἑκάστον, παρὰ δὲ τὰς ἀμπέλους δύο μνᾶς ἀργυρίῳ παρὰ τὰν | σχολῖνον ἑκάσταν. τὼς δὲ πολیانόμῳ τὼς ἐπὶ τῷ
 125 φέτεος ποθελομένῳ μετ' αὐτοσαντῶν ἀπὸ τῷ || δάμῳ μὴ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι, ἢ κα πεφυτεύκωντι πάντα κατὰ τὰν συνθήκαν, | καὶ τὼς πεφυτευκότας ἀγγράψαι ἐς δόγμα· ἀνγράφει δὲ ὅσσα κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινες κα μὴ πεφυτεύκωντι κατὰ τὰν συνθήκαν, ἀνγραφάντω καὶ ἐπελάσθω τὰ ἐπιζάμι|α τὰ γεγραμμένα πὸτ τῷ ἄλλῳ μισθώματι. αἱ δὲ τίς κα ἐπιβῆι ἢ νέμει ἢ φέρει τι τῶν ἐν τῇ ἱαρᾷ | γαῖῃ ἢ τῶν δενδρέων τι κόπτηι
 130 ἢ θραύει ἢ πριῶι ἢ ἄλλο τι σίνηται, ὁ μεμισθωμένος ἐγδικαξῇ||ται ἥως πολιστών καὶ ὅτι κα λάβει αὐτὸς ἡξεῖ.

Τὰς δὲ τράφῳς τὰς διὰ τῶν χώρων ρέουσας καὶ | τὼς ῥόως οὐ κατασκάφοντι οὐδὲ διασκάφοντι τῷ ἡδᾶτι οὐδὲ ἐφέρξοντι τὸ ἡδῶρ οὐδ' ἀφέρξοντι· ἀνκοθαρίοντι δὲ ἡσοσάκις κα δέωνται τὰ παρὰ τὰ αὐτῶν χωρία ρέοντα· οὐδὲ τὰς ἡδοῶς τὰς ἀποδεδειγμένας ἀράσσοντι οὐδὲ συνῆρξοντι οὐδὲ κωλύσονται πορεύεσθαι· ὅτι δὲ κα τούτων τι ποιῶντι παρὰ τὰν συνθήκαν, τοὶ πολیانόμοι τοὶ ἀεὶ ἐπὶ τῷ
 135 φέτεος ἐπικαταβα(λί)οντι καὶ ζαμιώσονται, || ἄχρι ἡῶ κα ἀφομοιώσονται κατὰ τὰν συνθήκαν. οὐ κοψεῖ δὲ τῶν δενδρέων οὐδὲ θραυσεῖ οὐδὲ πριωσεῖ | οὐδὲ ἡῆς οὐδὲ ἡὲν οὐδὲ ἄλλος τήνῳ. οὐδὲ γαιῶνας θησεῖ παρὰ τὼς ἡνάρχοντας οὐδὲ σαρμευσεῖ, | αἱ μὴ ὅσσα κα ἐν

is probably the form of all dialects except Attic-Ionic, where ἔπεσον shows a change of τ to σ which does not fall under the usual conditions (61) and is not certainly explained. — 122. κατεδικάσθην: have been condemned, i.e. are hereby condemned in advance. Cf. προκαδεδικασθῶ l. 171. — 128. ἐπιβῆι: trespasses, from ἐπιβάω = ἐπιβαίνω. — 130 ff. τὰς δὲ τράφῳς κτλ.; the ditches

and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water. — ἐφέρξοντι, ἀφέρξοντι, συνῆρξοντι: these belong with Ion. ἀπέργω (Hom. also ἀποέργω), συνέργω, etc. from φέργω, while Att. ἀπείργω etc. are from *ἐφέργω with prothetic ε. The spiritus asper is found mainly, as here, with the forms

αὐταὶ τῇ γαῖ ἡαὶ μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν τῇ
 ἡιαρῇ γαῖ ποιησεῖ | οὐδὲ ἄλλον ἐασεῖ· αἱ δὲ μή, *ἡυπόλογος* ἐσση-
 ται ἥως τὰν ἡιαρὰν γὰν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰκίαν ἐν
 τοῖς χώροις τούτοις, βοῶνα, *μυχόν*, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν
 μᾶκος *ρίκατι* καὶ *δυὼν ποδῶν*, τὸ δὲ εὖρος *ἡοκτῶ* καὶ *δέκα ποδῶν*, 140
 τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μᾶκος *ἡοκτῶ* καὶ *δέκα ποδῶν*, | τὸ
 δὲ εὖρος πέντε καὶ *δέκα ποδῶν*, τὸν δὲ *μυχόν* πέντε καὶ *δέκα πο-*
δῶν παντῇ. ταῦτα δὲ παρέξοντι οἰκοδομημένα καὶ στεγόμενα καὶ
 τεθυρωμένα ἐν τοῖς χρόνοις ἐν ἡοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆ-
 μεν· αἱ | δὲ μή, κατεδικάσθεν πὰρ μὲν τὸν βοῶνα *φῆξ μνᾶς ἀργυ-*
ρίῳ, πὰρ δὲ τὸν ἀχύριον *τέτορας μνᾶς ἀργυρίῳ*, | πὰρ δὲ τὸν *μυχόν*
τρὶς μνᾶς ἀργυρίῳ. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν
 τοῖς σκίροις οὐ πωλή|σονται οὐδὲ κόψονται οὐδὲ ἐμπρήσονται οὐδὲ 145
 ἄλλον ἐάσονται· αἱ δὲ μή, *ἡυπολόγοι* ἔσσονται κατὰ τὰς *ρήτρας* | καὶ
 κατὰ τὰν *συνθήκαν*. ἐς δὲ τὰ ἐποίκια *χρήσονται ξύλοις ἐς τὰν οἰκο-*
δομὰν ἡοῖς καὶ δῆλωνται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κό-
 ψονται ἡόσσα αὐτοῖς ποτ' οἰκίαν ἐς *χρείαν*· τοῖς δὲ σκίροις καὶ τοῖς
 δρυμοῖς *χρήσονται* τοῖς μισθωσάμενοι ἂν τὰν αὐτῶ μερίδα *ἡέκαστος*.
ἡόσαι δὲ καὶ τὰν ἀμπέλων ἢ τῶν δενδρέων ἀπο|γῆράσωντι, ἀποκα-
 ταστάσονται τοὶ καρπιζόμενοι ἥως ἡμεν τὸν ἴσον ἀριθμὸν αἰέ.

Οὐχ ὑπογράφονται || δὲ τὼς χώρως τούτως *ἡοι μισθωσάμενοι* 150
 οὐδὲ τίμαμα *ἡοῖσονται* οὔτε τῶν χώρων οὔτε τὰς ἐπι*οικοδομᾶς*· αἱ
 δὲ μή, *ἡυπόλογος* ἐσσηται κατὰ τὰς *ρήτρας*. αἱ δὲ τίς καὶ τῶν καρ-
 πιζομένων ἀτεκνος ἀφωνος ἀπο|θάνει, τὰς πόλιος *πάσαν* τὰν ἐπι-
 καρπίαν ἡμεν. αἱ δὲ χ' ὑπὸ πολέμῳ ἐγφληθίω*ντι* ἡώστε μὴ
 ἐξῆμεν | τὼς μεμισθωμένως *καρπεύεσθαι, ἀνῆῶσθαι* τὰν *μίσθωσιν*

in ξ, e.g. Att. καθέρξα beside κατέργω.
 — 137. οἰκοδόμηται: perf. subj. of the
 same type as Cret. πέπαται (151). For
 lack of reduplication, as also in οἰκοδο-
 μημένα ll. 112, 141, cf. οἰκῆμαι etc. in
 Ionic (Hdt.) and later Attic. — 146. ἐς
 δὲ τὰ ἐποίκια κτλ.: But they shall use
 what wood they wish for the construction
 of the farm buildings, i.e. the βοῶν,

μυχός, etc. — 149 ff. οὐχ ὑπογράφονται:
 the lessees shall not mortgage the lands
 or make a payment (perhaps pay a fine)
 out of either the lands or the buildings
 thereon. Note that when a mute is
 changed to an aspirate by a follow-
 ing h the latter is not written. So also
 αἱ δὲ χ' ὑπὸ l. 152.

καθά κα τοὶ Ἡρακλείοι διαγνῶντι, καὶ μὴ ἤμεν ὑπολόγως μήτε αὐτὼς μήτε τὼς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τὼς
 155 δὲ πρωγγύως τὼς αἰεὶ γενομένως πεπρωγγευκήμεν τῶν τε μισθωμάτων καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμπωλημάτων καὶ τὰν καταδικαῶν καὶ αὐτὼς καὶ τὰ χρήματα ἡ κα ἐπιμαρτυρήσωντι, καὶ μὴ ἤμεν μήτε ἡρῆνησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ ἕνα τρόπον ταῖ πόλι πράγματα παρέχεν μηδὲ τοῖς ὑπὲρ τὰς πόλιος πρασόντασι· αἱ δὲ μή, ἀτελεῖς ἤμεν.

Δεύτερος. Ὁ δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται ἀπὸ τὰς τριακονταπέδω τὰς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν
 160 ἄντομον τὸν πρῶτον ὁσ' ὅσος κ' εἴ καὶ πραξεί πάντα κατ τὰν συνθήκαν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ὅτι κα | μὴ πράξει κατ τὰν συνθήκαν.

Τρίτος. Ὁ δὲ τὸν τρίτον χώρον μισθωσάμενος καρπευσῆται ἀπὸ τῷ ἀντόμῳ τῷ ἀνώτερον τὰς τριακονταπέδω πὸτ τὸν ἄντομον τὸν δεύτερον ἀπὸ τὰς τριακονταπέδω καὶ | πραξεί πάντα κατ τὰν συνθήκαν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ὅτι κα μὴ πράξει κατ τὰν συνθήκαν.

Τέταρτος. Ὁ δὲ τὸν τέταρτον χώρον μισθωσάμενος πάρ τε
 165 τῶν πολιανόμων τῶν ἐπὶ Ἀριστίωνος ἐφόρῳ καὶ τῶν ὀριστῶν καὶ πάρ τῶν πολιανόμων τῶν ἐπὶ Ἀριστάρχῳ τῷ Ἡρακλείδῃ ἐφόρῳ ἡ ἀνθεμα Φιλωνύμῳ τῷ Φιλωνύμῳ, ἡ ἔμβολος Ἡρακλείδῃ τῷ Τιμοκράτιος καρπευσῆται ἀπὸ τῷ ἀντόμῳ τῷ τρίτῳ ἀπὸ τὰς τριακονταπέδω ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τὼς τε τῷ Διονύσῳ χώρως καὶ τὰ Φιντίας ἡ Κρατίνῳ παμωχεῖ. ἡ δὲ ἀνελόμενος ἐργαξῆται τὰ μὲν ἄλλα κατ τὰν | συνθήκαν, καθὼς καὶ τὼς λοιπὼς γέγραπται, τὰς δὲ ἀμπέλως τὰς ὑπαρχώσας ἐργαξῆται ἥως βέλ-
 170 τιστα· ὁσσαι δὲ κα τὰν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ ὥστε αἰεὶ ὑπάρχεν τὸν ἴσον ἀριθμὸν τὰν | σχοίνων τὸν νῦν ὑπάρχοντα, φίκατι τέτορας σχοίνως· αἱ δὲ μή, προκαδδεδικάσθω δύο μνᾶς ἀργυρίῳ | πάρ τὰν σχοῖνον ἑκαάσταν. τὰς δὲ ἐλαίας καὶ τὰς συκίας καὶ τὰ ἄλλα δένδρεα τὰ ἡμέρα τὰ ὑπάρχοντα πάντα ἐν τῇ μερίδι ταῦται περισκαψεῖ καὶ ποτισκαψεῖ καὶ περικοψεῖ τὰ δεόμενα, καὶ αἱ τινὰ κα γήραι ἢ | ἀνέμῳ ἐκπέτῳντι, ἀποκαταστασεῖ

μη μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεῖ δὲ καὶ ἐλαίας || ἐν ταῖ ψιλῇ ἁπολόγως ποιῶν τοῖς ὑπαρχόντασσι δην- 175
δρέοις καὶ τὸν ἀριθμὸν τὸν ἴσον καθὼς καὶ ἐν ταῖ | ἄλλαι συνθή-
και γέγραπται. ἥοτι δέ κα μὴ πρίξει ἡ ἀνυελόμενος κατ τὰν
συνθήκαν ἢ μὴ ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπόλογος ἐσση-
ται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῷ φέτεος | κα-
θὼς καὶ ἐν ταῖ ἄλλαι συνθήκαι γέγραπται. αἱ δέ κα τοῖ πολιανόμοι
τοῖ ἀεὶ ἐπὶ τῶν φετέων ἔντες μὴ πράξωντι πάντα κατ τὰν συνθή-
καν, αὐτοὶ ὑπολόγοι ἔσσονται κατ τὰν συνθήκαν.

Ἐπὶ τούτοις ἐμισθώσαν||το τὰν μὲν πρῶταν μίσθωσιν ἀπὸ τῶν 180
τῷ Ἡρώϊδα μὲ κιβώτιον Βορμίων Φιλῶτα πεντήκοντα ἡεπτὰ
μεδίμνων κάδδιχος· πρῶγγυος τῷ σώματος μὲ κιβώτιον Ἀρκὰς
Φιλῶτα. τὰν δὲ δευτέραν μίσθωσιν ἡα | ἔμβολος Δάμαρχος Φιλω-
νύμω τετρώκοντα μεδίμνων· πρῶγγυος τῷ σώματος Θεόδωρος
Θεοδώρω. τὰν δὲ τρίταν μίσθωσιν φε γυῖον Πεισίας Λεοντίσκω
τριάκοντα πέντε μεδίμνων· πρῶγγυος | τῷ σώματος κν σφαιρωτή-
ρες Ἀριστόδαμος τὰν δὲ τετάρταν μίσθωσιν αλ λωτήριον ||
Φίλιππος Φιλίππω διακατίων ἡεβδεμήκοντα ἡοκτὼ μεδίμνων· 185
πρῶγγυος τῷ σώματος πῆ καρυκεῖον | Ἀπολλώνιος Ἡρακλήτω. |

Γραμματεὺς φε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-
ρέας Δάμωνος Νεαπολίτας.

Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492.

Φρασηαρίδας Μυκανέαθεν παρ' Ἀθαναίας ἐς πόλιος | ἱκέτας
ἔγεντο || ἐπ' Ἀντία καὶ Πυρ|φία. "εἶεν δὲ Ἀντί|ας καὶ Κίθιος 5
καῖσχωρῶν."

75. *Phrasiaridas of Mycene was sent by Athena to the suppliants of the city in the magistracy (or priesthood) of Antias and Pyrrhias. Let Antias and Cithius and Aeschron be (judges?).* Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the

goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — ἐς πόλιος ἱκέτας: ἐς with acc. of persons, as in Homer, and elsewhere; cf. Locr. ἀνδρόντα ἐν Δοροῦς, no. 55.20. Fränkel, IG.IV.492, interprets otherwise, namely *was sent as a suppliant from the citadel*.

76. Mycenae. Early V cent. B.C. IG.IV.493. Solmsen 22.

Αἰ μὲ δαμιοργία εἶς, τὸς ἱερομνάμονας τὸς ἐς Περσέ τοῖς γο-
νεῦσι κριτῆρας ἔμεν κα(τ) τὰ φερρέμενα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Solmsen 21. The Argive Heraeum I, 197 ff.

[H]α στάλα καὶ ἡο τελαμὸ(ν) | [ι]αρά τὰς Ἡέρας τὰς Ἀργέ[ι]ας.
5 ἱερομνάμονες τοῖδε· | Πυρφαλίῳν Δυμᾶνς ἀφρέτενε, || Ἀλκαμένεος
Ἡυλλεύς, | Ἀριστόδαμος Ἡυρνάθιος, | Ἀμφίκριτος Πανφύλ[λ]ας.

76. If there is no body of *demiurgi*, the *hieromnemones* (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed. This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a heroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τοοι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμο (probably only an error for τελαμόν), properly *support*, *pedestal*, refers to the wholeness in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμών is actually used as the equivalent of στήλη, e.g. ἀναγράφαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of

support. For the collocation of στάλα and τελαμό here, cf. ἀνδρίας καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ἰλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ἰρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς, Ἰλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἡρακλείους. καὶ προσετέθη ἡ Ἰρνηθία, ὥς Ἐφορος α'.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.21, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀρτυῖναι or any treasurer, or if any one entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Solmsen 19.

[Θ]ῆσανρῶν [τῶν] τὰς Ἀθαναίας αἶ τις <τις> | [ἔ τὰ]ν βδλὰν
τ[ὰν] ἀνφ' Ἀρίστωνα ἔ τὸν(ς) συναρτύνοντας | [ἔ ἄ]λλον τινὰ τα-
μίαν εὐθύνοι τέλος ἔχων ἔ δικάσ[ζοι] ἔ δικάσζοιτο τῶν γρασσμὰ-
τῶν ἕνεκα τὰς καταθέσιος ἔ τὰς ἀλιάσσιος, τρέτῳ καὶ δαμενέσσθῳ 5
ἐνς | Ἀθαναίαν. ἡ δὲ βδλὰ ποτελάτῳ ἡαντιτυχόνσα· αἶ | δέ κα
μέ, αὐτοὶ ἐνόχοι ἐντὸ ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inscr.v.Olympia 631. Roberts 81. Solmsen 20.

Ἀτῶτος ἐποίρεε Ἀργείος | κάργειάδας Ἡαγελαίδα τάργειῷ.

80. Olympia. Early V cent. B.C. SGDI.3263. Inscr.v.Olympia 250. Michel 1087. Roberts 75.

Τά(ρ)γ[εῖ]οι ἀνέθεν τῷ Διφί τῶν Ὀρινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150. Michel 14. Ionic alphabet, but twice O = ω.

Θεός. | Ἐκρινε ὁ δᾶμος ὁ τῶν | Ἀργείων κατὰ τὸ δόκημα τοῦ συνε-
δρίου τῶν || Ἑλλάνων, ὁμολογησάντων Μα[λ]ίων καὶ | Κιμωλίων 5

The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.

1. Until the existence of a *τιστις* (cf. *L. quisquis*) is corroborated, it is better to assume simple dittography. —

2. *συναρτύνοντας*: the *ἀρτῦναι* as a body of Argive officials are mentioned by Thuc.5.47.11. — 3. *ἄλλον*: besides, else. Goodwin 966.2. — *τέλος ἔχων*: cf. El. ὁρμέγιστον τέλος ἔχοι, no. 57. — 4 ff. *τῶν γρασσμμάτων ἕνεκα καταθέσιος κτλ.*: on account of the deposition of written proposals, i.e. the formal introduction of a measure before the assembly, or the (consequent) act of the assembly. This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be

immune from prosecution. For the order of words cf. Thuc.1.57 τῆς Ποτιδαίας ἔνεκα ἀποστάσεως. For *γράσσμα* = *γράμμα*, see 164.4.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive.* Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (Inscr.v.Olympia) and others, who take *Ἀργειάδας* as the name of another sculptor. For the crasis in this and the following inscription, see 94.1.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth.* It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.

- 10 ἐμμενὲν | αἱ κα δικάσσαιεν τοῖ | Ἀργεῖοι π[ε]ρὶ τᾶν || [ν]άσων,
 Κιμωλίων | ἤμην Πολυαῖαν, Ἐτηρεῖαν, Λιβεῖαν. ἐδίκασσαν νικῆν
 15 Κιμωλί[ο]υς. ἀρήτενε Λέων || [β]ωλᾶς σευτέρας, Ποσιδάων γρο-
 [φ]εὺς βωλᾶς, Πέριλλος πεδιῖον.

82. Argos. III cent. B.C. B.C.H.XXVII, 270 ff.; XXXIII, 171 ff.

- Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς Σφυρήδας,
 5 Φιλοκράτης Νατελιάδας, γροφέ[ες] Λίσχύλος Ἀραχνάδας, Τρυ-
 γῆς Λιθωνίδας, καὶ κατεσκεύασσαν καὶ [ῆ]σαντο [θείας] | ἐκ μαν-
 τῆας γᾶς ὀμφαλὸν καὶ τ[ᾶ]ν περιστάιν καὶ τὸ φάργμα καὶ τὸν |
 10 βωμὸν προ...ον ποτα.ω καὶ πέτ[ρ]ινον ῥόον καὶ τὰν ἀ...ραν |
 ὑπὲρ αὐτοῦ, καὶ θηαυρὸν ἐν τῷ μαν[τ]ίῳ κατεσκεύασσαν τοῖς πε-
 λαγοῖς κλαικτόν, καὶ τὰν ὁδὸν ἡργάσ[αντο] ἅπανσαν καὶ ὀφρύαν
 15 πεδ' ἰαῖρον καὶ τὰν ἐπιπολὰν, καὶ τὸν βωμὸν ἐν τᾷ τάξιν πεδάγα-
 γον καὶ τ[ὸν]ς κολοσσόνς, καὶ τὰν ἐπιπολὰν ὦ[μά]λιξαν, καὶ τοῖ-
 χον [π]έτρινον παρ τὸ[ν] | - - - ἔθεν καὶ τὰς θ[ύ]ρας τοῦ ναοῦ |
 20 ὠχύρωαν, [καὶ] λο[π]ίδας καὶ ἐπιχύ[τ]αν ἀργυρέα ἔθεν καὶ θηαυ-
 ρὸν ενσε | [Il. 22-25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.938. Solmsen 23. Ziehen, *Leges Sacrae* 51. Alphabet transitional (form of the letters mostly Ionic, but Θ = *h*, never *η*, no Ω, gen. sg. Ο and ΟΥ).

- [Τῷ Ἀπόλλωνι θύεν βῶν ἔρσενα καὶ ἁμονάοις βῶν ἔρσενα.
 5 ἐπὶ τῷ βῶμου τῷ] | Ἀπόλλωνος τα[ύτα] θ[ύεν κ]αὶ καλαῖδα τᾷ
 Λατοῖ καὶ τὰρτάμιτι ἄλλαν, φερνᾶν τῷ θιῶι κριθᾶν μέδιμνον,

15. σευτέρας: *δευτέρας*. See 97.4.

82. From the temple of the Pythian Apollo mentioned by Paus.2.24.

2 ff. Σφυρήδας, Νατελιάδας, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalos of the Earth, the colonnade, the enclosing wall, the altar . . . , a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road,*

the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker. — 9. The restoration of the words following βωμὸν is uncertain.

83. Regulations for sacrifices in the Aselepieum. For the frequent doubling of consonants see 89.4, 101.2. For *φερρόσθ* see 140.3b. For other comments see the Glossary.

σπυρῶν ἡμίδιμνον, οἶνον ἡμίτειαν καὶ τὸ σκέλος τοῦ βοὸς 10
τοῦ πρᾶτου, τὸ δ' ἄτερον σκέλος τοῖ ἱερομυνόμενες φερόσθω· τοῦ
δευτέρου βοὸς τοῖς ἀοιδοῖς δόντῳ || τὸ σκέλος, τὸ δ' ἄτερον σκέλος 15
τοῖς φρουροῖς δόντῳ καὶ τένδοσθίδια.]

Τῷ Ἀσκληπιῷ θύεν βῶν ἔρσενα καὶ ἡμοναίοις || βῶν ἔρσενα 20
καὶ ἡμοναίαις βῶν θελειαν· ἐπὶ τοῦ βῶμου τοῦ Ἀσκληπιοῦ θύεν
ταῦτα καὶ καλαῖδα. ἀνθέντῳ τῷ Ἀσκληπιῷ φερ' νὰν κριθᾶν μέ- 25
διμνον, σπυρῶν ἡμίδιμνον, οἶνον ἡμίτειαν· σκέλος τῷ | πρᾶτου
βοὸς παρθέντῳ τ[οῖ] θιᾶι, τὸ δ' ἄτερον τοῖ ἱ[αρο]μυνόμενες φ[ε]ρό- 30
σθῳ· τ[οῦ δε]υτέρῳ τοῖς ἀοιδοῖς[δόντῳ,] τὸ δ' ἄτερον το[ῖς] | φρου-
ροῖς δόντῳ καὶ τένδοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll.
802. Michel 1069.

Θεός. Τύχα [ἀγ]αθά.[Ἱά]ματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλη-
πιοῦ. |

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὐτὰ πέντ' ἐμναντοὺς ἤδη κυοῦσα ποι-
τὸν | [θε]ὸν ἰκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῷ ἀβάτῳ. ὡς δὲ
τάχις[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱεροῦ ἐγένετο, κόρον ἔτεκε, 5
ὃς εὐ[θ]ὺς γεγόμενος αὐτὸς ἀπὸ τῆς κράνας ἐλούτο καὶ ἅμα τῇ
ματρὶ | [πε]ριῆρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἄνθεμα [ἐ]πεγρά-
ψατο· “οὐ μέγε[θος] πίνακος θαυμαστέον, ἀλλὰ τὸ θεῖον, πένθ' ἔτη
ὡς ἐκύησε ἐγ γασ[τρ]ὶ Κλεῶ βάρος, ἔστε | ἐγκατεκοιμάθη, καὶ μιν
ἔθηκε ὑγιή.” — Τριετὴς || [κό]ρα. Ἱθμονίκα Πελλανὶς ἀφίκετο εἰς 10
τὸ ἱερὸν ὑπὲρ γενεᾶς. ἐγ[κοι]μαθείσα δὲ ὄψιν εἶδε· ἐδόκει αἰτεῖ-
σθαι τὸν θεὸν κυῆσαι κό[ραν], τὸν δ' Ἀσκληπιὸν φάμεν ἔγκυνον

84. One of several stelae found in the Asclepieum recording the cures effected. Cf. Paus. 2.27.3 στήλαι δὲ εἰσθήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλέονες, ἐπ' ἐμοῦ δὲ ἐξ λοιπῶν. ταῦται ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ Ἀσκληπιοῦ, προσέτι δὲ καὶ νόσημα ὅτι ἕκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ Δωρίδι.

The dialect shows considerable At-

tic influence, e.g. usually εἰ rarely αἰ, contraction in ἔτη, ποιησοῦντος, etc., acc. pl. ἀκρατεῖς etc. Lengthened ὦ is always ου, and ἔ usually εἰ, but we find χηρός beside χειρός, and ἀφήλετο (25 a, b). — 3. πένθ' ἔτη: see 58 c. — 5. Cf. Paus. 2.27.1 οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουςιν αἱ γυναῖκες σφισιν ἐντὸς τοῦ περιβόλου. — 6. περιῆρπε: ἔρπω = εἶμι, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

- ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | α[ίτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν,
 αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι[δ[εῖ]σθαι· ἔγκυος δὲ γενομένα ἐγ
 15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα[ρ]έβαλε ποὶ τὸν θεὸν ἰκέτις ὑπὲρ τοῦ
 τόκου. ἐγκατακοιμαθεῖσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῆν νιν τὸν
 θεόν, εἰ οὐ γένοιτο αὐτῇ | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἴη,
 ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ,
 εἴ τινος καὶ ἄλλου δέ[οιτ[ο]], λέγειν, ὥς ποιησοῦντος καὶ τοῦτο·
 20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἰκέτις, καὶ τοῦτό οἱ
 φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδαῖ ἐκ τοῦ ἀβάτου ἐξελ-
 θούσα, ὥς ἔξω τοῦ ἱαροῦ ἦς, ἔτεκε κό[ρ]αν.—'Ανὴρ τοὺς τᾶς χηρὸς
 δακτύλους ἀκρατεῖς ἔχων πλὰν | ἐνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἰκέ-
 τας. θεωρῶν δὲ τοὺς ἐν τῷ ἱαρῷ | [π]ίνακας ἀπίστει τοῖς ἰάμα-
 25 σιν καὶ ὑποδίσυρε τὰ ἐπιγράμμα[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε·
 ἐδόκει ὑπὸ τῷ ναῷ ἀστραγαλίζον[τ]ος αὐτοῦ καὶ μέλλοντος βάλλ-
 λειν τῷ ἀστραγάλῳ ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλῆσθαι ἐπὶ τὰν
 χῆρα καὶ ἐκτεῖναί οὐ τοὺς δακτύλλους, ὥς δ' ἀποβαίῃ, δοκεῖν συγ-
 κάμψας τὰν χῆρα καθ' ἓνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ
 30 πάντας ἐξευθύναι, ἐπερωτῆν νιν τὸν θεόν || [ε]ἴ ἔτι ἀπιστησοῖ τοῖς
 ἐπιγράμμασι τοῖς ἐπὶ τῶμ πινάκων τῶν | [κ]ατὰ τὸ [ί]ερόν, αὐτὸς
 δ' οὐ φάμεν· “ὅτι τοίνυν ἔμπροσθεν ἀπίστεις | [α]ὐτο[ῖς] ο[ὐκ]
 εὐδοσιν ἀπίστοις, τὸ λοιπὸν ἔστω τοι” φάμεν “Ἄπιστος | ὁ[νομα].”
 ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε.—'Αμβροσία ἐξ 'Αθανᾶν | [ἀτε-
 ρό]π[τ]ι[λλ]ος. αὐτὰ ἰκέτ[ις] ἦλθε ποὶ τὸν θεόν. περιέρπουσα δὲ ||
 35 [κατὰ τ]ὸ [ία]ρὸν τῶν ἱαμάτων τινὰ διεγέλα ὥς ἀπίθανα καὶ ἀδύ-
 να[τα] ἐόν[τα] χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-
 [τας] μό[νον]. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς |
 [εἰπεῖν] ὅτ[ι] ὑγιῇ μὲν νιν ποιησοῖ, μισθὸν μάντοι νιν δεησοῖ ἀν[θέ-
 40 μεν] εἰς τὸ ἱαρόν ὑν ἀργύρεον, ὑπόμναμα τᾶς ἀμαθίας· εἴπαν[τα]
 δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν]
 τι ἐγχέ[αι]. ἀμέρας δὲ γενομένας [ύ]γιῆς ἐξῆλθε.— Παιὶς ἄφωνος. |
 [οὗτος ἀφίκε]το εἰς τὸ ἱαρόν ὑ[πὲρ] φωνᾶς. ὥς δὲ προεθύσατο καὶ |
 [ἐπόησε τὰ] νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῷ θεῷ πυρφορῶν |

poetical *μν*, for which elsewhere *νν*.
 —27, 28. δακτύλλους; cf. 89.3. —43 ff.
 Then the boy who acted as torch-bearer

for the god, looking at the boy's father,
 bade him promise that he (the boy),
 if he obtained what he was there for,

[ἐκέλετο, πο]ῖ τὸμ πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-||
 [σθαι αὐτὸν ἐ]μιαυτοῦ, τυχόντα ἐφ' ᾧ πάρεστι, ἀποθυσεῖν τὰ ἱα- 45
 τρα· | [ὁ δὲ παῖς ἐξ]απίνας “ὑποδέκομαι” ἔφα. ὁ δὲ πατὴρ ἐκπλα-
 γεῖς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου
 ὑγιῆς ἐγέ[νετο. — Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῷ
 μετώπῳ. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε· ἐδόκει αὐτοῦ τ[αι]νία
 καταδῆσαι τὰ στί[γματα ὁ θεὸς κα]ὶ κέλεσθαι νιν, ἐπεὶ [κα ἔξω] 50
 γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν
 ναόν. ἀμέρας δὲ γενο[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-
 νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγμάτ[ων, τ]ὰν δ[ὲ
 τ]αινίαν ἀνέθηκε εἰς τὸν να[ὸν ἔχουσιν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ
 μετώπου. — Ἐχέδωρος τὰ Πανδάρ[ου στίγματα ἔλ]αβε ποῖ τοῖς 55
 ὑπάρχουσιν. οὗτος λαβὼν παρ [Πανδάρου χρήματα], ὥστ' ἀνθέ-
 μεν τῷ θεῷ εἰς Ἐπίδαυρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.
 ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,
 εἰ ἔχοι τινα χρήματα παρ Πανδάρου ἐξ Ἄ[θηνῶν] ἀνθεμα εἰς τὸ
 ἱερόν, αὐτὸς δ' οὐ φάμεν λελαβῆκεν οὐθ[ὲν] || τοιοῦτον παρ αὐτοῦ, 60
 ἀλλ' αἶ κα ὑγιῇ νιν ποιῆσαι, ἀνθησεῖν οἱ εἰκό[να] γραψάμενος· μετὰ
 δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινί[αν] περιδῆσαι περὶ τὰ
 στίγματά οὐ καὶ κέλεσθαι νιν, ἐπεὶ κα ἐξ[ἔλθ]η ἐκ τοῦ ἀβάτου,
 ἀφελόμενον τὰν ταινίαν ἀπονίσσασθαι τὸ | πρόσωπον ἀπὸ τὰς κράνας
 καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. αἰ[μα]ράς δὲ γενομένας ἐξελθὼν 65
 ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσιν,
 ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρη τὸ αὐτοῦ | πρόσωπον ποῖ τοῖς ἰδίοις
 στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός. — Εὐφά-
 νης Ἐπιδαύριος παῖς. οὗτος λιθίων ἐνε[κὰ] θευδε· ἔδοξε δὲ αὐτῷ
 ὁ θεὸς ἐπιστὰς εἰπεῖν· “τί μοι δωσεῖς, αἶ τ[ύ]κα ὑγιῇ ποιήσω;” 70
 αὐτὸς δὲ φάμεν “δέκ' ἀστραγάλους,” τὸν δὲ θεὸν γελάσαντα φάμεν
 νιν παυσεῖν. ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε. — Ἄνῆρ ἀφίκετο
 ποῖ τὸν θεὸν ἰκέτας ἀτερόπτιλος οὕτως, ὥστε τὰ | βλέφαρα μόνον
 ἔχειν, ἐνείμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενεὰ εἶμεν ὅλως. ἔλεγον δὲ
 τινες τῶν ἐν τῷ ἱερῷ τὰν εὐθηλίαν αὐτοῦ τὸ || νομίζειν βλεψείσθαι 75
 ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὑπτίλ[λου], ἀλλ' ἢ χώραμ μόνον.

would within a year make the thank-
 offerings for his cure. — 60. ποιῆσαι:

see 177. — 66. ἑώρη: see 280. — 75.
 When he had not even any rudiment of an

ἐγκαθ[εῦδον]τι οὖν αὐτῷ ὄψις ἐφάνη· ἐδόκει τὸν θεὸν ἐψησαί τι
 φάρμακον, ἔπειτα διαγαγόντα τὰ βλέφα'ρα ἐγχείει εἰς αὐτά. ἀμέ-
 ρ[ας δὲ γενομένη]ας β(λ)έπων ἀμφοῖν ἐξήλθε.— Κώθων. σκευο-
 80 φόρος εἰ[ς τὸ] ἱαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε'καστάδιον,
 κατέπ[ε]τε. [ὥς δ' ἀ]νέστα, ἀνῶξε τὸν γυλιὸν κα[ὶ ἐ]πέσκο'πει τὰ
 συντετριμμένα σ[κε]ύη. ὥς δ' εἶδε τὸν κώθωνα κατε[αγ]ότα, | ἐξ οὗ
 ὁ δεσπότης εἴθιστ[ο π]ίνειν, ἐλυπείτο καὶ συνετίθει [τὰ] ὄστρακα
 καθιζόμενος. ὁδοιπόρος οὖν τις ἰδὼν αὐτόν, “τί, ὦ ἄθλι’,” ἔφα, “συν-
 85 τίθῃσι τὸν κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ καὶ ὁ ἐν Ἐπιδαύρῳ
 Ἄσκληπιὸς ὑγίη ποιῆσαι δύναται.” ἀκούσας ταῦτα ὁ παῖς, συνθεῖς
 τὰ ὄστρακα εἰς τὸν γυλιόν, ἦρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκετο, ἀνῶ-
 ξε τὸν γυλιὸν καὶ ἐξᾶιρεν ὑγίη τὸν κώθωνα γεγεννημένον, καὶ τῷ
 δεσπότηι ἡρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὥς δὲ ἄκουσ', ἀνέ-
 90 θηκε τῷ θεῷ τὸν κώθωνα.— || Αἰσχίνας ἐγκεκοιμισμένων ἤδη τῶν
 ἱκετῶν ἐπὶ δένδρεόν τι ἀμβὰς ὑπερέκυπτε εἰς τὸ ἄβατον. καταπε-
 τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκόλοπας τινὰς τοὺς ὀπτίλλους
 ἀμφέπεισε. κακῶς δὲ διακείμενος καὶ τυφλὸς γεγεννημένος καθικε-
 95 τεύσας τὸν θεὸν ἐνεκάθευδε· καὶ ὑγίης ἐγένετο.— || Εὐπίπος λόγ-
 χαν ἔτη ἐφόρησε ἕξ ἐν ταῖς γνάθῳ. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν
 τὰν λόγχαν ὁ θεὸς εἰς τὰς χῆράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένας
 ὑγίης ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἀνὴρ Τορωναῖος
 δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ
 100 στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμελέας ἐξελεῖν καὶ δόμεν οἱ ἐς
 τὰς χεῖρας καὶ συνράψαι τὰ στήθη. ἀμέρας δὲ γενομένας ἐξήλθε
 τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγίης ἐγένετο. κατέπτε δ' αὐτὰ
 δολωθεὶς ὑπὸ ματρυνᾶς ἐγ κυκᾶνι ἐμβεβλημένας ἐκπῶν.— | Ἀνὴρ
 105 ἐν αἰδοίῳ λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῷ || συγγί-
 νεσθαι. ἐξονειρώσων δὲ τὸν λίθον ἐγβάλλει καὶ ἀνελόμενος ἐξῆλ-
 θεν ταῖς χερσὶν ἔχων.— | Ἐρμόδικος Λαμψακηνὸς ἀκρατὴς τοῦ
 σώματος. τοῦτον ἐγκαθεύδοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα
 λίθον ἐνεγκεῖν εἰς τὸ | ἱαρὸν ὅποσον δύναται μέγισ[τ]ον. ὁ δὲ τὸν

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένας we

must understand δεμελέας. Or read αὐτὰ(δ) δολωθεὶς (cf. 97.4).

πρὸ τοῦ ἀβάτου κείμενον ἦνικε.— Νικάνωρ χολός. τούτου καθη- 110
 μένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἀρ'πάξας ἔφευγε. ὁ δὲ ἀσταὺς
 ἐδίδωκε καὶ ἐκ τούτου ὑγίης ἐγένετο.— Ἀνὴρ δάκτυλον ἰάθη ὑπὸ
 ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑπὸ τοῦ ἀγρίου ἔλκεος δει-
 νῶς διακείμενος μεθάμερα ὑπὸ τῶν θέρ'ραπόντων ἐξευειχθεὶς ἐπὶ 115
 ἐδράματός τινος καθίζε. ὕπνου δέ νιν λαβόντος ἐν τούτῳ δράκων
 ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον ἰάσατο τῇ γλώσσῃ καὶ
 τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε πάλιν. ἐξεγερθεὶς δέ, ὡς
 ἦς ὑγιής, ἔφα ὅψιν ἰδεῖν, δοκεῖν νεανίσκον εὐπρεπῆ τὰμ μορφὰν
 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— Ἀλκέτας Ἀλικός. οὗτος 120
 τυφλὸς ἐὼν ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δακτύλοις
 διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρῶτον τὰ ἐν τῷ ἱάρῳ.
 ἀμέρας δὲ γενομένης ὑγίης ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος
 οὐκ εἶχεν ἐν τῇ κεφαλῇ τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας.
 αἰσχυρόμενος δὲ [ἄτε] καταγελάμενος ὑπ[ὸ] τῶν ἄλλων ἐνεκά-
 θευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκῳ τὰν κεφαλὰν ἐπόησε || τρί- 125
 χας ἔχειν.— Θύσων Ἑρμιονεὺς παῖς αἰδής. οὗ[τος] ὕπαρ ὑπὸ
 κυνὸς τῶν κατὰ τὸ ἱάρδον θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γιή]ς
 ἀπήλθε.

Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δφεῖνία τόδε [σᾶμα], τὸν ὄλεσε πόντος ἀναί[δης].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίδων μ' ἀνέθεκε Ποτεῖδαφῶν[ι φάνακτι].

Ποτεῖδ[άν].

b. [Ποτ]εῖδαφῶνι φάνακτι.

c. Περαιεῖθεν ἡρόμευς.

85. This and the following illustrate the Corinthian differentiation of **Β** = open ε or ē (η) and **Ε** (transcribed ε̄) = close ε̄ corresponding to Attic spurious or genuine ε̄. See 28. The epitaph forms a single hexameter. Cf. nos. 87-90.

86. From a large collection of pottery fragments found near Corinth.

They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτεδαφῶνι and Ποτεῖδανι, but in the nominative only the uncontracted Ποτεῖδαν. See 41.4. For Περαιεῖθεν (c), cf. Πείραιον Xen. Hellen. 4.5.1 ff. Probably **Β** in the first syllable is an error.

87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts 98. Solmsen 25.1.

Ηνιοῦ Τλασίαφο Μενεκράτεος τόδε σᾶμα,
 Οἶανθός γεγενᾶν· τόδε δ' αὐτῷ δᾶμος ἐποίει·
 ἔς γὰρ πρόξενφος δάμου φίλος· ἀλλ' ἐνὶ πόντῳ
 ὄλετο, δαμόσιον δὲ καρὸν πένθησαν ἅπαντες.]
 5 Πραξιμένῃς δ' αὐτῷ γ[αία]ς ἀπὸ πατρίδος ἐνθὼν
 σὺν δάμ[ω]ι τόδε σᾶμα κασιγνέτοιο πονέθε.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts 99. Solmsen 25.2.

Σᾶμα τόδε Ἀρνιαῖδα Χάροπος· τὸν δ' ὄλεσεν Ἀρεῖς
 βαρνάμενον παρὰ νανσῖν ἐπ' Ἀράθθοιο ρηοφαῖσι
 πολλὰ δ' ἄριστεύ(φ)οντα κατὰ στονόφε(σ)σαν ἀφυτάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100. Solmsen 25.3.

Στάλα Ξενφάρεος τοῦ Μελίξιός εἰμ' ἐπὶ τύμῳ.

90. Northern Acarnania (exact provenance unknown). V cent. B.C. IG.IX.i.521. SGDI.3175. Roberts 106.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλήεσεται ἐν γῆς ὁδοῖο,
 ἥος περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνάμενος.

87. Monument of Meneceates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. ἐνὶ, κασιγνέτοιο, στονόφε(σ)σαν, ἀφυτάν = ἀντήν, and inflectional forms, e.g. gen. sg. in -οιο and -ᾶφο = -ᾶο (105.2a), dat. pl. in -αῖσι, augmentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain. — 6. πονέθε: transitive sense as in Homer.

88. ρηοφαῖσι: cf. also Μελίσιος, no. 89. See 76 b. — 3. ἀριστεύ(φ)οντα: corrected from ἀριστεύοντα. See 32.

89. τύμῳ: τύμβω. But, since assimilation of μβ to μμ (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (τύμ-ο- beside τύμ-βο-; cf. Lat. *tumulus* with a *lo*-suffix).

90. Προκλείδας: gen. sg. masc. in -ας. 105.2 b.

Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.751. Michel 1240. Roberts 117. Solmsen 24.

[Δι]ὰ τὸς θεὸς τῷ[σ]δε νικῶντι τοῖ Σελινόν[τιοι · | δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ] | δι[ιὰ] Ηἱρακλέα καὶ δι' Ἀπόλλωνα καὶ διὰ Π[οτ]ε[ιδά]να καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-|| ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικρά[τ]ειαν καὶ δι[α] τὸς 5 ἄλλος θεός, [δι]ὰ δ[ὲ] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσέῳ[ι] ἐλά[σα]ντα[ς, τὰ δ'] ὀνύματα ταῦτα κολ[ά]ψαντ[ας ἐς] τὸ Ἀ[π]ολ[λ]όνιον καθθέμε[ν, τὸ Διό]ς προ[γ]ρά[ψα]ντες · τὸ δὲ χρυ- 10 σίον | ἐξέκ[οντα τ]αλάντων ἔμεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.452. Inser.Jurid.I,p.342. Michel 20.

[Ε]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεὺς, ἐν δ' Ἐπιδαύρῳ ἐπ' ἱারেὺς | [το]ῦ Ἀσκληπι[οῦ Δι]ονυσίου. κατὰ τὰδε ἐκρίναν τοῖ Μεγαρεῖς τοῖς [Ε]πιδαυρίοις καὶ Κορινθίοις περὶ τῆς χώρας ἃς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύ[ου] καὶ τοῦ Σπιραίου, κατὰ 5 τὸν αἶνον τὸν τῶν Ἀ[χαι]ῶν δικαστήριον ἀποστείλαντες ἄνδρας ἐκατὸν πεντήκοντα | [ἔνα] · καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer, etc.*—2. **Φόβον**: *Ares*.—5. **Μαλοφόρον**: *Demeter*. Cf. Paus.1.44.3 ἱερὸν Δήμητρος Μαλοφόρον.—**Πασικράτεια**: *Persephone*. Cf. *Δέσποινα*.—7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of*

Zeus first.—**προγράψαντες**: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. **Αἰγιαλεὺς, ἱারেὺς**: gen. sg. in -εὺς from -έος. 111.3.—For the psilosis in ἐπ' ἱারেὺς, see 58 b.—3. **ἀμφέλλεγον**: see 89.3.—4. **Σπιραίου**: name of a harbor and promontory north of Epidaurus,

τῶν δικαστῶν καὶ κρινάν[των] Ἐπιδουρίων εἶμεν τὰν χώραν, ἀντι-
 λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν
 τοὶ Μεγαρεῖς τοὺς τερμόν[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστῶν
 10 ἄνδρας τριάκοντα καὶ ἓνα κα[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὔτοι
 δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἐτερμόνιξαν κατὰ τάδε· ἀπὸ τῆς
 κορυφῆς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὴν τοῦ Ἀλιείου· ἀπὸ τοῦ
 Ἀλιείου ἐπὶ τὰν κορυφὴν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου
 ἐπὶ τὰν κορυφὴν τοῦ Κορνιάτα· | ἀπὸ τῆς κορυφῆς τοῦ Κορνιάτα
 15 ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κορνιάτα· ἀπὸ τοῦ ῥάχιος
 τοῦ Κορνιάτα ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖς Ἀνεαῖς ὑπὲρ τὰν Σκολ-
 λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολλεῖαν ὑπὸ τῆς Ἀνεαῖς
 ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τῆς ὁδοῦ τῆς ἀμαξίτου [τῆς κα]ταγού-
 σας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τῆς [ὁδοῦ] τῆς
 20 ἀμαξίτου ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ
 τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Λιγίπύρα[ς]· ἀπὸ
 τοῦ κορυφοῦ τοῦ ἐπὶ τῆς Λιγίπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ
 Ἀρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τῇ Πέτραι·
 ἀπ[ὸ το]ῦ ὑπὸ τῇ Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν-
 25 τος· ἀπὸ τ[οῦ] κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-
 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τῆς
 Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τῆς Συκουσίας· ἀπὸ τοῦ ῥά-
 χιος τοῦ ὑπὲρ τῆς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τῆς
 Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τῆς Πελλερίτιος ἐπὶ
 τὸν κορυφὸν τὸν τοῦ Π[αυ]ίου· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν
 30 ὑπὲρ τοῦ Ὀλ[κού]· ἀπὸ τοῦ ῥά[χ]ιο[ς] τ[οῦ] ὑπὲρ τοῦ Ὀλκού ἐπὶ
 τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ
 ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον, δικασ[ταὶ τ]οὶ κρί-
 ναντες τοῖδε. [There follow, ll. 32–96, the names of the arbitrators
 and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραῖον to Σπίραιον) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. Φάγας: gen. sg. masc. in -ās. 105.2 b. So Ἀραίας l. 22, but also the usual form in Κορνιάτα ll. 13 ff. The confusion caused by the iden-

tity with the feminine form is shown by τῆς Λιγίπύρας l. 21 beside τοῦ Λιγίπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θοκρίνης, etc. See 42.5 d.

Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140.

Σᾶμα τόζ' Ἰδα|μενεὺς ποίη|σα hίνα κλέος | εἴη · ||
 Ζεὺ(δ) δέ νιν ὅστις | πημαῖνοι λειῶ|λη θείη.

5

94. Camirus. VI cent. B.C. IG.XII.i.707. SGDI.4127.

Εὐθυ[τ]ῖδα | ἡμὶ λέσχα | τῷ Πραξιόδοῳ | τῷ φύλῳ | τῷ φυλίδᾳ.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.449. Michel 433. Solmsen 32.

Ἔδοξε Καμireῦσι τὰς κτοίνας τὰς Καμireών τὰς ἑν τῇ νήσῳ
 καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράψαι πάσας | καὶ ἐχθέμειν ἐς τὸ ἱερὸν
 τὰς Ἀθαναίας ἐστάλαι λιθίνοι χωρὶς Χαλκῆς · ἐξήμειν δὲ καὶ
 Χαλκήταις ἀναγραφῆμειν, αἱ καὶ χρήζοντι. ἐλέσθαι δὲ ἄνδρας 5
 τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθησεῦντι ταύτας τὰς πράξις
 ὡς τάχιστα καὶ ἀποδωσεῦνται τῷ χρήζοντι ἐλαχίστου παρα-
 σχεῖν τὴν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολᾶσαι ἐν
 τῇ στάλῃ καὶ στάσαι ἐν τῷ ἱερῷ τὰς Ἀθάνας καὶ περιβολι- 10
 βῶσαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τελεύμενα ἐς
 ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγὼ δὲ ταυτῶν τῶν κτοινῶν ἀπο-
 δεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ || ἐν 15
 τῇ κτοίνειν κατὰ τὸν νόμον τὸν τῶν Ῥοδίων · | τοῦτοι δὲ συνλεγέ-
 σθων ἐν Καμίρῳ εἰς τὸ | ἱερὸν τὰς Ἀθαναίας, ὅκα τοὶ ἱεροποιοὶ

93. τόζ': τὸδε. 62.2. — Ζεὺ(δ) δέ: Ζεὺς δέ. 97.4. — λειῶλη: accursed. Cf. Hesych. λεῶλης · τελείως ἐξῶλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: grave. The original meaning of the word (from *λεχσκά, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club*. — The last words are to be read, with resolution of the crasis, τῷ Εὐ-φύλῳ, τῷ Εὐφυλίδᾳ.

95. 1 ff. The names of the κτοῖναι or demes of Camirus are to be inscribed,

both those on the island and those on the mainland. For the latter cf., from the Periplus of Scylax, Χώρα ἡ Ῥοδίων ἡ ἐν τῇ ἡπείρῳ. — The neighboring island of Χαλκῆ (see 42.2) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. ἐπιμεληθησεῦντι: see 160. ἐπιμεληθῆσομαι is used by late writers, but not in classical Attic. — 8 ff. ἀποδω-σεῦνται κτλ.: shall give out the contract to the one who is willing to furnish the stele at the lowest figure.

παραγγ[έλλ]ωντι, καὶ ἄθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δα'μο]-
τελῇ πάντα, αἷ τι - - - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.560. Michel 434.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος
εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τὰς Ἀλεκτρώνας εὐαγῆται
5 κα|τὰ τὰ πάτρια, ἐπιμεληθήμην | τοὺς ἱεροταμίας ὅπως στᾶλαι |
ἐργασθέντι τρεῖς λίθου Λαρτ[ί]ου καὶ ἀναγραφῇ ἐς τὰς στάλας
10 τὸ τε ψάφισμα τόδε καὶ ἃ οὐχ ὅσιόν ἐντι ἐκ τῶν νόμων ἐσφέρειν
οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέμενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσσοντι
15 παρὰ τὸν νόμον· θέμην δὲ | τὰς στάλας μία μὲν ἐπὶ τὰς ἐσό[ο]δου
τὰς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἰστιατόριον, |
ἄλλαν δὲ ἐπὶ τὰς καταβάσιος τᾶ[ς] | ἐξ Ἀχαΐας πόλιος. |
20 Νόμος ἃ οὐχ ὅσιον ἐσίμην οὐδὲ | ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ
τέμενος τὰς Ἀλεκτρώνας. μὴ ἐσίτω ἵππος, ὄνος, ἡμίονος, γῖνος |
25 μῆδὲ ἄλλο λόφουρον μῆθην, μῆδὲ ἐσαγέτω ἐς τὸ τέμενος μῆθεις
τούτων μῆθην, μῆδὲ ὑποδήματα ἐσφερέτω μῆδὲ ὕειον μῆθην· ὅτι δέ
κά τις παρὰ τὸν νόμον | ποιήσῃ, τό τε ἱερὸν καὶ τὸ τέμενος | καθαι-
30 ρέτω καὶ ἐπιρεξέτω, ἢ ἔνο[ο]χος ἔστω τᾷ ἀσεβείῃ· εἰ δέ κα | πρό-
βατα ἐσβάληι, ἀποτεισάτω ὑπὲρ ἐκάστου προβάτου ὀβολὸν | ὁ
35 ἐσβαλὼν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῦντα ὁ χρήζων ἐς
τοὺς μᾶστρους.

97. Rhodian (?) inscription from Abu-Symbel in Egypt. VII or VI cent. B.C. SGDI.5261. Hicks 3. Roberts 130. Ionic alphabet, but without Ω = ω. Θ = η in *a, b*, = *h* and η in *c* (and probably in *i*), = *h* in *f* (E = η).

a. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίναν Ψα(μ)ματίχῳ | ταῦτα
ἔγραψαν, τοῖ σὺν Ψαμματίχῳ Θεοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. Ἀλεκτρώνας: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod.5.56, where the name appears as Ἰλεκτρώνη. — 7. λίθου Λαρτίου: also πέτρας Λαρτίας on another inscription, *marble from Lartus*, a place in the neighborhood of

Lindus.—10. ἐντι: pl. forsg.—18. Ἀχαΐ-
ας πόλιος: the name given to the acropolis of Ialysus. Cf. Ath.8.360 ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαΐαν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbel by Greek mercenaries who had taken part

Κέρκιος κατύπερθε, υἱς ὁ ποτάμους ἀνίη. ἀ(λ)λογγλό(σ)σως δ' ἦχε
Ποτασιμπτό, Αἰγυπτίως δὲ Ἰμασις. || ἔγραφε δ' ἀμὲν Ἀρχὼν Ἀμοι- 5
βίχῳ καὶ Πέλερος Ὀυδάμῳ. b. Ἐλεσίβ[ιο]ς ὁ Τήιος.

c. Τήλεφός μ' ἔγραφε ἡο Ἰαλύσιο(ς) - -

d. Πύθων Ἀμοιβίχ[ο].

e. Πάβις ὁ Ξολοφόνιος - - σὺν Ψαμματ[ίχῳ].

f. Χαγέσερμο[s].

g. Πασι(φ)ῶν ὁ Ἰππο - -

h. Κρίθις ἔγρα(φε)ν.

i. Ὁμυσοβ ἡόκα βασιλεὺς ἤελασε τὸν στρατὸν [τ]ὸ πρᾶτο[ν]
- - - ἡάμ]α Ψα(μ)ματίχῳ[ι - - -

98. Gela. VI cent. B.C. SGDI.4247.

Πασιάδαφο τὸ | σάμα, Κράτῆς ἐποίει.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952.
SGDI.4254. Michel 553.

Ἐπὶ ἱεροθῦτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς
βουλᾶς, | προεδρενούσας τᾶς φυλᾶς || τῶν Ὑλλέων, προαγοροῦντος, 5

in an expedition up the Nile under Psammetichus I (654-617 B.C.) or Psammetichus II (594-589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. Hdt. 2.154 τοῖσι δὲ Ἰωσι καὶ τοῖσι Καρσί τοῖσι συγκατεργασμένοισι αὐτῷ ὁ Ψαμμήτιχος διδοὶ χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, --- οἱ δὲ Ἰωνεῖς τε καὶ Κάρες τούτους τοὺς χώρους οἰκησαν χρόνον ἐπὶ πολλόν. --- πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλογλωσσοι κατοικίσθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (b and e), and one Rhodian, from Ialysus (c); f is also Doric, and h Ionic (on account of the ν movable). The main part of the inscription (a), as well as i, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. Κέρκιος: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataract and Elephantine. — υἱς ὁ ποτάμους ἀνίη: as far as the river let them go up. For υἱς see 132.4. — 5. Ἀμοιβίχῳ, Ὀυδάμῳ: ὁ Ἀμοιβίχου, ὁ Εὐδάμου. 94.1,7.

i. No complete restoration is possible. — ἤελασε: ἤλασε aor. of ἐλαύνω. The peculiar spelling ΘΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Θ = η, 2) Θ = h, and Ε = η. Similarly θεμι, i.e. ἡμί, in a Thera inscription.

98. Beginning of a hexameter. For Πασιάδαφο see 105.2 a.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλίσμα ἕκτας διμήνου, Καρνείου ἐξήκο[ντ]ος παντῶν, | ὑπὲρ προξενίας Δημητρίῳ Διοδότῳ Συρακοσίῳ. ||

- 10 Ἔδοξε τῇ ἀλῇ καθὰ καὶ τῇ συ(ν)κλητῶι ρί. ἐπειδὴ ἀνάγκη γελ-
λον οἱ πρεσβέες οἱ ἐς Ῥώμαν πορευθέντες, Πασίων | Πασίωνος
Κόττης καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότῳ
Συρακόσιον πολλὰς καὶ μεγάλας χρείας | παρειαχθῆσθαι τῷ ἄμῳ
15 δᾶμῳ καὶ μεγάλων ἀγαθῶν παραίτιον || γηγόνειν, τοῖς δὲ Ἀκρα-
γαντίνοις πατρίον ἐστὶ καὶ ἐκ προγόνων | παραδεδομένον τιμῇ τοὺς
ἀγαθοὺς ἄνδρας καὶ προῖσταμένους τοῦ ἄμῳ δάμου ταῖς καταξίαις
τιμαῖς · | δεδόχθαι ἐπὶ ἀγαθῇ τύχῃ καὶ σωτηρίᾳ τοῦ δάμου τῶν
Ἀκραγαντίνων · | εἴμειν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-
20 του Συρακόσιον, ὅπως πᾶσι φανερόν ᾗ ὅτι ὁ δᾶμος τῶν Ἀκρα-
γαντίνων ἐπίσταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετῶν
προαἰρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολλάψαντας ἐς χαλκῶ-
ματα δύο τὸ μὲν ἐν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο
25 ἀποδόμειν Δημητρίῳ Διοδότῳ Συρακοσίῳ ὑπόμνημα τῆς ποτὶ
τὸν δᾶμον εὐνοίας · τοὺς δὲ ταμίας | ἐξοδιάξαι ἐς τὰ προγεγραμμένα
ὅσον κα χρεία ἦ, καὶ φέρειν τὰν ἔξοδον διὰ τῶν ἀπολόγων. | ὁμο-
γνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. I cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.323. Michel 555.

Ἐπὶ πρυτάνειος Νικάνδρου τοῦ Νικοδάμου, βουλᾶς προστατέον-
τος Σωσιπόλιος τοῦ Δαματρίου, χίῳ Ἰππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. ἀλίσμα κτλ.: *decree of the ἄλῃ in the sixth period of two months, at the very end of the month Καρνείος*. — 10. συ(ν)κλητῶι: *the council*, for which βουλὰ is employed in l. 3. The significance of the following numeral is not clear. — 14. παρειαχθῆσθαι: *εἰσχηκα, εἴσχημαι*, for *ἔσχηκα, ἔσχημαι*, with *εἰ*

after the analogy of *εἰληφα* etc. (76b), occur in several κοινή inscriptions. — 15. γηγόνειν: see 147.2.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

ταὶ ἀλία | καθάπερ ταῖ ἐσκληῖται καὶ ταῖ βουλᾷ· ἐπεὶ ὁ στρατα-
 γὸς τῶν Ῥωμαίων Γναῖος Λύφιδιος Τίτου υἱὸς εὐνους ὑπάρχει ταῖ
 ἀμὰ πόλει, ἄξιος φαίνόμενος | τᾶς αὐτοῦ καλοκαγαθίας, δεδόχθαι
 Γναῖον Λύφιδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν
 τῷ ἀγῶνι τοῖς πρώτοις Ἀθαναίοις ἐλαίας στεφάνῳ καὶ πρόξενον
 καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)ν τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-
 τοῦ, εὐνοίας ἔνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγί||ων. 5
 τὰν δὲ βουλὰν τὸ ἀλίσμα κολαψαμέναν εἰς χαλκώματα δισσὰ
 τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίῳ
 Λύφιδίῳ.

Coan

101-103. Cos. Late IV or early III cent. B.C. SGDI.3636-3638. Ditt. Syll. 616-618. Michel 716-718. Paton-Hicks, Inscr. of Cos 37-39. Solmsen 33.

101. [The first six lines and most of the seventh are so badly mutilated that only a small part can be restored.] ἐς δὲ [τ]ὰν [ἀγο-
 ρ]ὰν ἐλάντω Πάμφυλοι πᾶτοι, ἐν ἀγοραῖ δὲ σ[υ]μμί[ση]οντι, ὁ δὲ
 ἱερεὺς κα[θ]ήσθω [πὰρ] τ[ὰν] τράπεζαν ἔχων τὰ[ν] || φιάλ[α]ν τὰν 10
 ἱεράν, τοὶ δὲ ἱερ[ο]ποιοὶ ἐκατ[έρ]ω τᾶς τραπέζας. Π[άμφυλοι] δὲ
 ἐπελάντω βοῦ[s τρεῖς τοῦ]ς [κ]αλλί[σ]τους, αἱ μ[έ]γα κα | τοῦτωγ

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. -μεν and the word ἀλίσμα, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. ἀγορασθήμειν at Tauromenium, SGDI.5228.13.

1. **χῶι**: unexplained and probably an error of some kind. — 2. **ἐσκληῖται**: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἐσκλητος· ἡ τῶν ἐξέχων συνάθροισις ἐν Συρακούσαις.

101-103. Portions of a sacrificial calendar, in which were enumerated

the rites and ceremonies appropriate to each day of the year.

101. Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8-19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each ἐνάτα or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the ἱεροποιοὶ had taken their places at a table, the Pamphyli drove up to it the three

κριθῆι τις· αἰ [δὲ μὴ, Ὑλλεῖς τρ]εῖς ἐλάντω, αἰ μέγ [κα τ'ο]ύτωγ
 κριθῆι τις· αἰ δὲ [μὴ, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, α[ἰ μέγ] κα
 15 τούτωγ κριθῆι τις· α[ἰ δὲ μὴ, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]ῶν
 καὶ ἐπελάντω κατὰ τα[ύτά, αἰ μέγ] κα τούτωγ κριθῆι τ[ις· | α]ἰ
 δὲ μὴ, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἰ δὲ κα τούτωγ κρι[θῆι] |
 μηδεῖς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σα]ντες
 δὲ τούτους συμμίσγον[τι τοῖ]ς ἄλλοις· καὶ εὐθὺ[ς κρίν]οντι καὶ
 20 εὐχονται καὶ ἀποκαρύ[σσουν]τι. ἔπειτα ἐπελάντ[ω αὖ]τις κατὰ
 ταῦτά. θύεται δέ, αἰ μέγ κα ὑποκ[ύψ]ει, τῷ Ἰστίαι· θύ[ει δὲ γ]ε-
 ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύνει ἱερὰ ἐξ [ῆ]μι-
 έκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οῖ | δ]ὲ
 [σ]κέλος, τὰ δὲ ἄλλα κρέα τὰς πόλιος. τὸν δὲ κριθέντα τ[ῶι] |
 25 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τῇ ἀγορᾷ ἔω[ν]τι,
 ἀγορεύει οὐ κα ἦι ὁ βοῦς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· “Κ]ώι-
 [ο]ις παρέχω τὸ[μ] βοῦν, Κῶιοι δὲ τιμὰν ἀποδόντω <το> τῷ
 Ἰστίαι.” | τιμώντω δὲ προστάται ὁμόσαντες παραχρήμα· ἐπεὶ δὲ
 κα τι[μαθῆ]ι, ἀναγορευέτω ὁ κάρυξ ὁπόσ[ου κα τιμαθῆ]ι· τουτῶ
 δὲ ἐ[λ]άντ[ω παρ]ὰ τὰν Ἰστίαν τὰν Ταμίαν, καὶ ὁ [τοῦ Ζηνὸς
 30 ἱ]ερέως στέ[π]τει καὶ [ἐκ]σπένδει κύλικά οἶνον κεκραμένου [π]ρὸ
 τοῦ [βοό]ς· ἔπειτα ἄγοντι τὸ[μ β]οῦν καὶ τὸ γ καυτὸν καὶ [φ]θοῖας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each χιλιαστὺς, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. ἔπειτα κτλ.: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Ilistia; and, as this sacrifice takes place imme-

diately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — ὑποκ[ύψ]ει: *submits tamely*. Aor. subj. 150. — γερεαφόρος βασιλέων: γερεαφόρος, the title of a priestly official, occurs only here, and, in the form γερηφόρος, in the small island of Pserimos, between Cos and Calymna. The βασιλεῖς were here, as elsewhere, a body of officials in charge of religious matters. — ἐπιθύνει ἱερὰ κτλ.: *offers in addition the sacrificial cakes* (prepared) *from a half-έκτεῦς*. Cf. ἄρτοι δύο ἐξ ἡμιέκτου l. 48. — 29. στέπτει: corrected from στέγει. στέπτω = στέφω, as ἐρέπτω = ἐρέφω. — 31. καυτὸν: *a whole burnt-offering*, in this case, a pig.

ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[οντ|ε]ς δὲ καρύσσονται εὐφάμιαν,
 κην[εῖ δὲ ...]ίσαντες τὸμ βοῦν κα[θαίρ]ονται θαλλῶι καὶ [κλ]αδί·
 τοῖ δὲ [βασιλῆς κ]αρπῶντι τὸμ μέγ χοῖ[ρον] καὶ τὰ σπλάγγχνα
 ἐπὶ τοῦ βομοῦ ἐπι[σπένδ]οντες μελίκρατον, ἔ[ντ|ε]ρα δ]ὲ [ἐ]κπλύν- 35
 ναντες παρὰ τὸμ βωμόν καρπ[ῶντι]· ἐπεὶ δέ κα καρπω[θῆι, | να]-
 π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἐορτάζ[εν |
 Ζηνὸς Π]ο[λιῆ]ο[ς] ἐνιαῦτια ὠραῖα ἐ[ορτάν· ἱερεὺς] δὲ τοῖς ἐντέ-
 ροις ἐπιθυ[ε]τω | θ]ύῃ καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ
 κεκραμέναν καὶ στέ[μμα. με|τ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι-
 [οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον ἰα[ρ|ε]ῦς καὶ κάρυκες, ἱεροποιοὶ δὲ 40
 ξενιζό[ντω τὸν ἱ]ερῇ καὶ τὸς κάρυκας τ[αύτ|α]ν τὰν νύκτα· ἐπεὶ
 δέ κα σπονδὰς ποιήσ[ο]νται, αἰρέσθω ὁ ἱαρεὺς] | .ι.η τῶν ἱερο-
 ποιῶν βοὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῇ, καὶ προ[αγορ|ε]υ-
 έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸ]ς ἀντὶ νυκτός· τοῖ δὲ κάρυ[κες |
 αἶρ]είσθω σφαγῇ τοῦ βοὸς ὅγ κα χρήζωντι ἡνῶν, καὶ προαγορευ-
 έτω || τῶι αὐ[λ]ητῶι τῶι αἰρεθέντι κατὰ ταῦτά. τῶι αὐτῶι ἀμέραι 45
 Διονύσωι [Σκ|υλλίτ]αι χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-
 φορά· θύει δὲ ἱερεὺς κ[αὶ ἱερ]ὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἰκάδι βοὺς ὁ κριθεὶς θύεται Ζηνὶ [Πο|λιῆ]ι καὶ ἔνδορα ἐνδέρε-
 ται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμῖεκτον, ἄρτο[ι δύ]ο ἐξ ἡμῖεκτου,
 ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ|εὺς] τοῦ- 50
 τοις οἴνου κρατῆρας τρεῖς· γέρη τοῦ βοὸς τῶι ἱερῇ δέρμα κ[αὶ
 σκ|έ]λος· ἱερά ἱαρεὺς παρέχει [τ]ε καὶ ἥπατος ἥμισυ καὶ κοιλίας
 ἥμ[ισυ,] | θναφόρῳ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται
 ἀκρίσχιον, [ν]ώτου δίκρεας, ὑπώμια, αἱματίου ὀβελὸς τρικώλιος,
 Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῶι κρέας, χαλ-
 κέων καὶ κερα[μέ|ω]ν ἐκατέροις τὸ κεφάλαιο[ν, τὰ δὲ ἄλλα κρέα 55
 τῶς πόλιος. ταῦτα δὲ πάντα] | ἀπ[οφέ]ρεται ἐκτὸς τοῦ τεμένους.

Cf. no. 102.12 χοῖρος προκαυτεύεται.—43.

ἀντὶ νυκτός: during the night. 136.8.

—44. αἰρέσθω: 3 pl. 140.1.—προαγορευέτω: sc. ὁ ἱαρεὺς.—46. ἀποφορά:

here in literal sense, carrying off. Cf. 11. 55–56, and no. 102.10 τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.—48. ἔνδορα ἐνδέρε-

ται: the ἔνδορα are wrapped in the skin.

The reference is to certain parts of the victim which after slaughter are wrapped up in the skin and made a special offering. Cf. Hesych. ἔνδορα· τὰ ἐνδεδρόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν.—49. τυρώδης: cheese-shaped, that

τᾶι] αὐτᾶι ἀμέραι Ἀθαναίαι Πο[λιά]δι οἷς κυεῶσα· θύει δὲ ἐ[ρεὺς καὶ] ἱερὰ παρέχει· γέρη λαμβάνει δ[έρμ]α καὶ σκέλος.

Ἐνάται Με[λάν]ια Διουνύσωι Σκυλλίται χοῖρος [καὶ ἔρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη
60 [λα]μβάνει δέρμα καὶ σκέλος.

Ἐβδόμαι ἀνομέν[ου] ἐς Ἀλκήιδας Δ[άμα]τρι οἷς τέλεως καὶ τελέα κυεῶσα· τούτων οὐκ ἀποφορά· κύλικες [καὶ ναὶ] δύο δίδονται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὐατα.

Ἐκχτα[ι | Διουνύσωι] Σκυλλίτα[ι χοῖρος καὶ ἔριφος]. τοῦ χοίρου οὐκ ἀποφορά· θύει | ἐ[ρε]ὺς κ[αὶ] ἱερὰ παρέχει - - - -

102. [θύει ἱαρεὺς | καὶ ἱερὰ παρέ]χει· γέρη λαμβάνει δέρμα καὶ σκέλη. τ[ᾶι αὐτ]ᾶι ἀμέραι Ῥεαί οἷς κυεῦσα καὶ ἱερά, ὅσσα περ τοῦ Πεδαγειτν[ίω]ν γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεὺς
5 καὶ ἱερὰ παρέχε[ι· γ]ῆρη λαμβάνει δέρμα.

Δεκάται Ἦραι Ἀργεῖαι Ἐλείαι Βασιλείαι δάμ[αλις] κριτά, κρινέσθω δὲ μὴ ἐλάσσοнос ἐωνημένα πεν[τ]ήκοντα δραχμᾶν· θύει ἱαρεὺς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[νει] | δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[εται] | ἐπὶ τᾶι ἰστίαί ἐν
10 τῷ ναῶι τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμῖεκτου [σπ]υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχα[νῇ] βοῦς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντ[ι] Κ[α]ρνεῖαι, κα[θὰ] π[ερ] τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῇ κρίνεται, κα[ὶ] χο[ῖ]ρος προ[καυτε]νέται καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ.

Δυνωδε[κ]άται Ζηνὶ Μαχανῇ οἷες τρεῖς τέλεωι καὶ βοῦς ὁ κρι-
15 θεὶς τὸ || ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος οἷες [τ]ρεῖς τέλεωι· ταῦτα θύει ἱαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερὰ π[α]ρέχει· τούτοις προθύεται πᾶρ τὸ γ κο[ιν]ὸν ἃ φέρωντι Φυλεο-
μά[χ]ιδαι ἀλφίτων ἡμῖεκτον, οἶνου τετάρταν· γέρη δὲ Φυλεομ[α]-
20 χίδαις δίδονται τοῦ βοῦς ὀπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν || ἔξ

is, as cheeses are now made in Cos, in the shape of a slender cylinder. — 60.

ἀνομένου: φθίνοντος. — 61. κυεῶσα: κυεῶσα in no. 102.3 etc., from κυεύουσα (cf.

λαλεῶσα etc. in other Coan inscriptions).

The spelling eo is due to the co-existence of the spellings eo and eu in the case of original eo (e.g. gen. sg. -eos and -eus).

οὐ ἂ θεομοιρία τάμνεται κα]λὶ τὸ στ]ῆθος· γέρη λαμβάνει ὁ ἰάρεὺς
 σκέλη καὶ δέρματα. τῇ αὐτῇ ἀμέραι Ἀθαναί[αι] Μαχα[νί]δι
 δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεία[ι, τ] ὁ δὲ
 ἄτερον ἔτος οἷς τελέα· θύει ἰαρεὺς καὶ ἀπορραίνεται θαλ[ά]σσαι·
 τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῇ θεῷ ἐλαί[ο]ν τέτορες 25
 κοτυλάι, οἶνον τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ι]κες καιναὶ
 τρεῖς· [τ]ο[ίς]ο[ίς] τὰμ πόλιν ὠνεῖσθαι δάμ[αλιν] | - - -
 - - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος | [τοῖς ἥρω]σιν οἷ[ες] τρεῖς] *χοιε* τέ-
 λεωι [θύ]ονται κατὰ φυλ[άς, ὁ] μὲν τῶν Ἑλλέων παρὰ τὸ Ἡρα-
 κλείον, ὁ δὲ τῶν Δυμάνων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων
 ἐν Σιτέαι || παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἐκάστωι ἱερά, οὐλο- 5
 μέτ[ριο]ν, ἡμίεκτον ἐκατέρων, καὶ κύλικες καιναὶ τρεῖς ἐ[κάστωι]
 καὶ πῖναξ ἐκάστωι· ταῦτα παρέχοντι τοὶ ἰα[ρῆς] καὶ θύοντι.

Τρίται ἀνομένον Ἡρακλεῖ ἐς Κο[νί]σαλον βοῦς· τοῦτον θύει ὁ ἰα- 10
 ρεύς, τῷ δὲ | [θεῷ ἰ]ερά δίδοται κριθᾶν τρία ἡμέδιμνα καὶ σπυ-
 [ρ]ὸν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλάι καὶ τυροὶ οἶοι
 δυνώδεκα καὶ ἱπνὸς καινὸς καὶ φρ[υγί]νων ἄχθος καὶ ξυλέων ἄχθος
 καὶ οἶνον τρία || ἡμίχοα.

15

Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDL4808. Roberts 2.

- α. Ῥεξάνορ, Ἀρκαθαγέτας, Προκλῆς, Κλεαγόρας,
 Πειραιεύς.
- β. Ἀγλῶν, Περίλας, Μάληρος.
- γ. Λεοντίδας.
- δ. Ὀρθοκλῆς.

103. 17. πᾶρ τὸν κοινόν: sc. βωμόν.

104-106. Nos. 104 and 105 are epitaphs, while no. 106 belongs to a series of inscriptions cut in the solid rock and mostly of obscene content. They be-

long to the oldest period of the alphabet, when there were no signs for φ and χ, which were indicated by πh and κh or ρh, in consequence of which even θ was sometimes indicated by θh (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1n.

Πραξίλαι με Θα(ρ)ρύμαρμος ἐποίε.

106. Thera. VII cent. B.C. IG.XII.iii.536. SGDI.4787. Solmsen 27.

α. Πηιδι(π)πίδας ὀιπθε. β. Τιμαγόρας καὶ Ἐνπηέρης καὶ ἐγὼιπῆ[ομες]. γ. Ἐνπυλος τάδε — πόρνος. δ. Ἐνπεδοκλῆς ἐνερόπτετο τάδε. ε. Ὀρκέτο μὰ τὸν Ἀπό(λ)λῶ.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Solmsen 28.

Ἀγλῶτέλης πράτισ|τος Ἀγορᾶν ἡκάδι |
Κα[ρ]νῆια θεὸν δει|πν[ι]ξεν ἡὸν παντίδα ||
καὶ Λακαρτῶς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127.

Ἀρταμιτιῷ τετάρται | πεδ' ἱκάδα θυσεόντι | ἱαρόν, Ἀγορήϊοις δὲ |
[δ]εῖπνογ καὶ ἱα[ρ]ὰ πρὸ τῷ σαμηιῷ.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt. Syll. 630. Michel 715. Solmsen 29. Ziehen, Leges Sacrae 128.

5 Οὔροι γὰς | Θεῶν Ματρί. | Θεὸς ἀγαθῷ τύχαι ἀγαθοῦ δ||αίμονος
θυσία | Ἀρχίνου· τῷ ἔτει τῷ πρατίστῳ θύσονται βοῦν καὶ πυ-
10 ρῶν ἐγ || μεδίμνον καὶ | κριθᾶν ἐγ δύο μεδίμνων καὶ οἶνον μετρητᾶν

no. 105). Even at this early time *φ* was completely lost, cf. Κλεαγόρας, Ὀρ-
θοκλῆς, Λεοντίδας, ἐποίε.

107. Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the Ἀγοραὶ were celebrated (cf. Ἀγορήϊοις no. 108). But the words from πράτιστος to δειπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δειπνιξεν without augment and with the Att.-Ion. *ν* movable. For *ἡκάδι* see 58 c, 116.

108. On the twenty-fourth of the

month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet and sacrifices in front of the image.

109. 1 f. Boundaries of the land for the Mother of the Gods. This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. In the very first year (as well as thereafter) they shall offer an ox, a medimnus of wheat, etc. — **θύσονται**: instead of *θυσεόντι* (cf. no. 108), but with retention of the Doric ending, while *φέρουσιν* l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — ἐγ μεδίμνου. See 136.9.

καὶ ἄλλα ἐπάργματα ὧν αἱ ὥραι φέρουσιν, μηνὸς Ἀρτεμισίου 15
πέμπται ἰσταμένον καὶ μηνὸς Ὑακινθίου πέμπται ἰσταμένον.

Cretan

110. Gortyna. V cent. B.C. SGDI.4991. Hicks 35 (only I). Inscr. Jurid. I, pp. 352 ff. Michel 1333. Solmsen 30. Comparetti, Mon. Antichi III, pp. 93 ff. Merriam, Am. J. Arch. 1885, 324 ff., 1886, 24 ff.

Θιοί. "Ὅς κ' ἐλευθέρῳ ἔ δούλῳ μέλλει ἀν' πιμολέν, πρὸ δίκας μὲ ἰ
ἄγειν. αἱ δ' ἐκ' ἄγει, καταδικασάτῳ τῷ ἐλευθέρῳ δέκα στατῆρας,

110. The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See 4.1), the forms of the letters, and the direction of the writing (*βουστροφηδόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the *Θ* had already been used with this value in an earlier period, and *Η* is regularly so used in the inscriptions of the "North Wall," which

are not much later than the Law-Code. The proper transcription of *Ε* in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in *-ΕΝ* (*-έν* or *-ἔν*?), and the infinitives in *-ΜΕΝ* (*-μεν* or *-μῆν*?). The earlier inscriptions with *Θ* have *ἐνφοικέν*, *ἦμεν*, while the later ones with *Η* have *μολῆν*, *ἦμην*. The transcription followed in our text is that which accords with the forms of the earlier inscriptions. The prohibitive *ΜΕ* has been transcribed uniformly *μέ*, although the inscriptions which have *Η* often have *μέ* beside *μή* before words beginning with a vowel (93). The same inscriptions show that aor. subj. *λαγάσει* etc. should be so transcribed, not *λαγάσει* etc. See 150.

I.1-II.2. Disputes over the ownership of a slave or one alleged to be a slave.

I.1 ff. *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*

- 5 τῷ δόλῳ πέντ'ε, ὅτι ἄγει, καὶ δικακσάτῳ λαγάσαι ἐν ταῖς τρισὶ ἀμέ-
 ραις. αἱ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτῳ τῷ μὲν | ἐλευθέρῳ
 10 στατῆρα, τῷ δόλῳ [δα]ρκιᾶν τῆς ἀμέρας φεκάστας, πρίν κα λαγά-
 σει· τῷ δὲ κρόνῳ τὸν δι[κ]αστᾶν ὁμνύντα κρίνεν. αἱ δ' ἀννίοιτο | μὲ
 ἄγειν, τὸν δικαστᾶν ὁμνύντα κρ[ί]νεν, αἱ μὲ ἀποπῶνιοι μαίτυς. | αἱ
 15 δέ κα μῶλῃ ὁ μὲν ἐλεύθε[ρ]ον, ὁ δ[έ] δ[ὲ] δόλον, κάρτονας ἔμεν | [ὅτε-
 ρο]ί κ' ἐλεύθερον ἀποπῶνιῶντι. αἱ δέ κ' ἀνπὶ δόλῳ μῶλιοντι | πῶνι-
 20 οντες φὸν φεκάτερος ἔμεν, αἱ μὲν κα μαίτυς ἀποπῶνῃ, κατὰ τὸν
 μαίτυρα δικάδδεν, αἱ | δέ κ' ἔ ἀνποτέροις ἀποπῶνιῶντι | ἔ μεδατέ-
 ρῳι, τὸν δικαστᾶν ὁμνύντα κρίνεν. ἔ δέ κα νικαθεῖ ὁ | ἔκῳν, [τ]ὸ μ
 25 μὲν ἐλεύθερον λαγάσαι τᾶν πέ[ν]τ' ἡμερᾶν, τὸν δὲ δόλ[ον] ἐς κέ-
 ρανς ἀποδόμεν. αἱ δέ | κα μὲ λαγάσει ἔ μὲ ἀποδοῖ, δικακ[σ]άτῳ
 30 νικὲν τῷ μὲν ἐλευθέρῳ | πεντέκοντα στατῆραν καὶ σ[τ]ατῆρα τᾶς

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath.

—For the use of the genitive in τῷ ἐλευθέρῳ, τῷ δόλῳ, see 171. Similarly τῷ πεντέκονταστατῆρῳ II.38. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When

the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (νικὲν = Att. νικᾶν) against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i.e. three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath. — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τριπλα as a third (i.e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. τᾶν πέντ' ἡμερᾶν: gen. of time, 170, —

ἀμέρας φεκάστας, πρίν κα λαγάσει, τῷ δὲ δούλῳ | δέκα στατῆραν
καὶ δαρκνὰν | τὰς ἀμέρας φεκάστας, πρίν κ' ἀποδοῖ ἐς κῆραν. ἔ δὲ
κα καταδὶ κάκει οὐ δικαστῆς, ἐνιαυτῷ πρᾶδδεθθαι τὰ τρίτρα ἔ 35
μείον, | πλὶον δὲ μέ· τῷ δὲ κρόνῳ τὸν δίκαστὰν ὁμνύντα κρίνεν. αἰ
δέ | κα ναεύει οὐ δῶλος ὁ κα νικαθεῖ, καλῶν ἀντὶ μαιτύρων δυῶν 40
δρομέων ἐλευθέρων ἀποδεικσάτ' ὃ ἐπὶ τῷ ναυὶ ὅπῃ κα ναεύει ἔ αἰ-
τὸς ἔ ἀ(λ)λος πρὸ τούτῳ· αἰ δέ | κα μὲ καλῇ ἔ μὲ δείκσει, κατι-
σ[τάτ]ῳ τὰ ἐ[γρα](μ)μένα. αἰ δέ κα μεδ' | αὐτὸν ἀποδοῖ ἐν τῷ ἐνι- 45
αὐτῷ, | τὰς ἀπλόους τ[ι]μὰς ἐπικατ[α]στασεῖ. αἰ δέ κ' ἀποθάνει
μῶλιομένας τὰδ δί[κα]ς, τὰν ἀπλ[ό]ον τιμὰν κατ(α)στασεῖ. αἰ δ' ἐ 50
κα κοσ[μ]ῶν ἄγχι ἔ κοσμούντο' ἄλλος, ἔ κ' ἀποστᾶι, μῶλέν, καὶ κα
νικαθεῖ, κατιστάμεν ἀπ' [ᾶ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸν] 55
δὲ νενικαμένο[ν] κα[ὶ] τὸν κα || τακείμενον ἄγοντι ἄπατον | ἔμεν. II

Αἷ κα τὸν ἐλεύθερον ἔ | τὰν ἐλευθέρων κάρτει οὔπῃ, ἐκατὸν
στατῆραν καταστασεῖ· αἰ δέ κ' ἀπεταίρῳ, δέκα· αἰ δέ κ' ὁ δῶλος 5
τὸν ἐλεύθερον ἔ τὰν ἐλευθέρων, διπλεῖ καταστασεῖ· αἰ δέ κ' ἐλεύ-
θερος φοικέα ἔ φοικεάν, πέντε | δαρκνὰς· αἰ δέ κα ρ[ο]ικεὺς φοικέα ||

35. **ἐνιαυτοῖ**: not year, but anniversary.
See Glossary. — 38 ff. If the slave on
whose account one is defeated takes ref-
uge in a temple, (the defeated party),
summoning (the successful party) in the
presence of two witnesses of age and
free, shall point out (the slave) at the
temple where he takes refuge, either him-
self or another for him; but if he does
not make the summons or point him out,
he shall pay what is written. If he does
not even (referring back to ll. 34 ff.) sur-
render him (the slave) at the end of a
year, he shall pay the simple fines in
addition (to what is stated in ll. 34 ff.).
If (the slave) dies while the suit is being
tried, he shall pay the simple fine (i.e.
without any additional fines for delay).
If a member of the *κόσμος* (see Glossary)
makes a seizure, or another (seizes the

slave) of a member of the *κόσμος*, the
case shall be tried after he (the official)
has gone out of office, and, if defeated
he shall pay what is written from the
time when he made the seizure. But
there shall be no penalty for seizing one
condemned for debt or one who has mort-
gaged his person. — The penalties fixed
in ll. 47–50 and their relation to the
provision in l. 36 are variously under-
stood. Many take *τιμὰς* and *τιμάν* as
referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. If one commits rape upon a
free man or woman, he shall pay one
hundred staters; but if upon (the son or
daughter) of an *ἀπέραιος*, ten. The *ἀπέραιος*, one who was not a member of
a *ἐταίρελα* (*ἐταίρελα*) or society made up
of citizens, occupied a social position

- 10 ἔ̃ φοικέαν, π[έν]τε στατῆραν. | ἐνδοθιδίαν δόλαν αἰ κάρτει δαμ|ά-
 σαιτο, δύο στατῆραν καταστασεῖ· αἰ δέ κα δεδαμν[α]μέναν
 15 π[ε]δ' ἀμέραν, [ὀ]δελόν, αἰ δέ κ' ἐν νυτ[ί]τι, δὴ ὀδελόνας· ὀркиωτέραν
 δ' ἔ̃μεν τὰν δόλαν. αἷ κα τὰν ἐλευθέραν ἐπιπερῆται οἷπεν ἀκέυον-
 20 τος καδεστᾶ, δέκα στατῆραν καταστασεῖ, αἰ ἀποπῶνι[ο]ι μαιτ[υ]ς.
 αἷ κα τὰν ἐλευθέραν | μοικίῶν αἰλεθεῖ ἐν πατρὸς ἔ̃ ἐν ἁ̃δελπιῶ ἔ̃ ἐν
 τῶ ἀνδρός, ἑκατὸν | στατῆραν καταστασεῖ· αἰ δέ κ' ἐν ἁ̃(λ)λῶ,
 25 πεντέκοντα· αἰ δέ κα τὰν || τῶ ἀπεταίρῳ, δέκα· αἰ δέ κ' ὁ δῶλος
 [τὰ]ν ἐλευθέραν, διπλῆ καταστασεῖ· αἰ δέ κα δῶλος δόλῳ, πέν|τε.
 30 προφειπάτῳ δὲ ἀντὶ μαιτ[υ]ρῶν τριῶν τοῖς καδεσταῖς τῶ ἐναιλεθέντος
 ἀλλύεσθαι ἐν ταῖς πέντ' ἀμέραις· | τῶ δὲ δῶλῳ τῶι πάσται ἀντὶ |
 35 μαιτ[υ]ρῶν δυῶν. αἰ δέ κα μ[ε]τ' ἀλλύσεται, ἐπὶ τοῖς ἐλόμ[η]σι ἔ̃μεν κρέθ-
 θαι ὅπαι κα λεῖδοντι. αἰ δέ κα πῶνῃ δολῶσασθαι, ὁμόσαι τὸν ἐλόγντα
 40 τῶ πεντέκονταστατῆρῳ καὶ πλίονος πέντον αὐ|τὸν φιν αὐτῶι φέκα-
 στον ἐπαρίόμενον, τῶ δ' ἀπεταίρῳ | τρίτον αὐτόν, τῶ δὲ φοικέρος τὸν
 45 πάσταν ἄτερον αὐτὸν μοικίοντ' ἐλέν, δολῶσαθ|θαι δὲ μέ̃.

Αἷ κ' ἀνῆρ [κα]ι [γν]νὰ διακρ[έ]νῳν[τ]αι, τὰ φὰ αὐτᾶς ἔ̃κεν, αἷτι
 ἔ̃κονσ' ἔ̃ιε π[α]ρ τὸν ἄνδρα, καὶ τῶ καρπῶ τ[ὴ]ν ἐμίαν, αἷ κ' ἔ̃ιε ἐς

midway between the *ἐλεύθερος* and the *φοικεύς*. Possibly the *ξένοι* are meant. — 11 ff. If one violates a household slave by force, he shall pay two staters, but if one that has already been violated, by day one obol, but if in the night two obols; and the slave shall have the preference in the oath. — 16 ff. If one attempts to have intercourse with a free woman to the distress of her relative, he shall pay ten staters if a witness testifies. — ἐπιπερῆται: *πειράω*. — ἀκέυοντος: *ἀχεύω*. — 28 ff. One shall announce before three witnesses to the relatives of the one caught (literally caught in, i.e. in the house of the father etc.) that they are to ransom him within five days; but to the master of a slave before two witnesses. But if he is not ransomed, it shall be in the power of the captors to do with

him as they wish. — 36 ff. If one declares that he has been the victim of a plot, then the one who caught him shall swear, in a case involving a fine of fifty staters or more, with four others (literally himself as a fifth), each calling down curses upon himself (if he testifies falsely), but in the case of an ἀπέταπος with two others, in a case of a serf the master and one other, that he took him in adultery and did not lay a plot.

II.45–III.44. Rights of the wife in the case of divorce or death of husband.

II.45 ff. If a man and wife are divorced, (the wife) shall have her own property with which she came to her husband, and the half of the produce, if there is any from her own property, and the half of whatever she has woven within (the house), whatever there is, and five

τῶν φῶν αὐτᾶς κρεμάτων, κῶτι | κ' ἐνυπάνει τὰν [ἐμίνα]ν ἄτι | κ' ἔι, 50
καὶ πέντε στατῆραν, αἱ κ' ὁ ἀνὲρ αἴτιος ἔι τὰς κῆ[ρ]εύσιος· α[ἰ]
δὲ πῶνιοι ὁ ἀνὲρ [αἴτιος μὲ ἔ]μεν, τὸν δικαστὰν || ὁμνύντα κρίνεν. 55
αἱ δέ τι ἄλλο πέροι τῶ ἀνδρός, πέντε στατῆραν καταστασεῖ κῶτι 111
κα πέρει αὐτόν, κῶτι κα παρ||έλει ἀποδοτῶ αὐτόν. ὃν δέ κ' ἐκσαν- 5
νέσεται δικάσαι τὰν γυναῖκ' ἀπομόσαι τὰν Ἀρτεμιν παρ Ἀμυ-
κλαῖον παρ τὰν | Τοκσίαν. ὅτι δέ τίς κ' ἀπομο||σάνσαι παρέλει, 10
πέντε στατῆραν καταστασεῖ καὶ τὸ κρέος αὐτόν. αἱ δέ κ' ἀλλότ-
τρίος συνε(σ)σάδδῃ, δέκα στ[ατ]ῆραν καταστασεῖ, τῶ δὲ κρέ||ος 15
διπλεῖ ὅτι κ' ὁ δικαστὰς | ὁμόσει συνεσάσαι. | αἱ ἀνὲρ ἀποθάνοι
τέκνα κατ|αλιπόν, αἱ κα λῆι ἀ γυνά, τὰ φὰ | αὐτᾶς ἔκουνσαν ὀπνίεθ-
θα||ι καὶ κ' ὁ ἀνὲρ δῶι κατὰ τὰ ἐγγραμμένα ἀντὶ μαιτύρων τριῶν 20
δρομέων ἐλευθέρων· αἱ | δέ τι τῶν τέκνων πέροι, ἔνδικον ἔμεν. αἱ δέ
κα ἄτεκνον || καταλίπει, τά τε φὰ αὐτᾶς ἔκεν κῶτι κ' ἐν[υ]πάνει 25
[τ]ὰν ἐμ[ί]ν|αν κα[ἰ τ]ῶ καρπ[ῶ] τῶ ἐνδ[ο]θεν π[ε]δὰ τῶν ἐπιβαλλόν-
τ[ῶν] μοίρα|ν λακὲ[ν] καὶ τί κ' ὁ ἀνὲρ δῶι αἱ ἔγ|ρατται· αἱ δέ τι 30
ἄλλο πέροι, ἔνδικον ἔμεν. αἱ δέ γυνὰ ἄτεκνος ἀποθάνοι, τά τε φὰ |
αὐτᾶς τοῖς ἐπιβάλλονσι ἀπ[ο]δόμεν κῶτι ἐνύπανε τὰν ἐμ[ί]ναν καὶ τῶ 35
καρπῶ, αἱ κ' ἔι ἐς | τῶν φῶν αὐτᾶς, τὰν ἐμίνα|ν. κόμιστρα αἱ κα λῆι

stators, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five stators, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five stators and the thing itself. If a stranger helps her carry things off, he shall pay ten stators and half the amount which the judge swears he helped carry off. — 49, τὰν

ἐμίναν: see 101.1. — 50. κῶτι: here and III.26, 34 = καὶ ὄτι, i.e. καὶ οὗτινος, gen. by attraction. — III.14–15. κρέος: χρήος from χρήος, gen. sg. with διπλεῖ. — 17 ff. If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial. — 27 ff. And of the produce in the house she shall share with the lawful heirs. — τῶν ἐπιβαλλόντων: ὁ ἐπιβάλλων, the heir at law, a short expression for ὁ ἐπιβάλλει (τὰ χρήματα); cf. V.21–22 οἷς κ' ἐπιβάλλει. — 37 ff. If man or wife wishes to make gifts, (it is permitted),

40 δόμεν | ἀνὲρ ἔ̃ γυνά, ἔ̃ φῆμα ἔ̃ δυόδεκα στατῆρας ἔ̃ δυόδεκα στατῆ-
 ρῶν κρέος, πλίον δὲ μέ. αἱ κ' α̃ φοικέος φοικέα κριθῇ δοῶ | ἔ̃ ἀποθα-
 νόντος, τὰ φὰ αὐτᾶς ἔ̃κεν· ἄλλο δ' αἱ̃ τι πέροι, ἐνδίκον ἔ̃μεν.

45 Αἱ τέκοι γυνὰ κ' ἔ̃[ρ][ε][ύο]νσα, ἐπελεύσαι τοῖ ἀνδρὶ ἐπὶ στέγαν
 ἀντὶ μαιτύρων τριῶν. αἱ δὲ μὲ δέκσατο, ἐπὶ ταῖ ματρὶ ἔ̃μεν τὸ
 50 τέκνον ἔ̃ τράπεν ἔ̃ ἀποθήμεν· ὀρκιῶτέροδ δ' ἔ̃μεν τὸς καδεστ' ἄνς
 καὶ τὸς μαίτυρας, αἱ | ἐπῆλεύσαν. αἱ δὲ φοικέα τέ̃κοι κῆρέουονσα,
 55 ἐπελεύσαι | τοῖ πάσαι τῶ ἀνδρός, ὃς ὄ̃πνιε, ἀντὶ μαιτύρων [δν]ῶν. |||
 1V αἱ δέ κα μὲ δέκσεται, ἐπὶ τοῖ | πάσαι ἔ̃μεν τὸ τέκνον τοῖ τᾶς φοι-
 5 κέας. αἱ δὲ τοῖ αὐτοῖ αὐτὶν ὀπνίοιτο πρὸ τῶ ἐνιαυτῶ, τὸ παιδίον
 ἐπὶ τοῖ πάσαι | ἔ̃μεν τοῖ τῶ φοικέος. κῶρκιότερον ἔ̃μεν τὸν ἐπελεύ-
 10 σάντα καὶ τὸς μαίτυρας. γ' γυνὰ κῆρέουονσ' αἱ ἀποβάλοι || παιδίον
 πρὶν ἐπελεύσαι κα[τ]ὰ τὰ ἐγραμμένα, ἐλευθέρῳ μὲν καταστασέ̃ι
 πεντέκοντα | στατῆρας, δολῶ πέντε καὶ φίκατι, αἱ̃ κα νικαθῇ. οἱ
 15 δέ κα μ' || εἰ[ε]̃ τι(ς) στέγα ὄ̃πνι ἐπελευσεῖ, ἔ̃ αὐτὸν μὲ ὀρεῖ, αἱ̃ ζαι
 ἀποθιέ̃ τὸ παιδίον, ἄπατον ἔ̃μεν. | αἱ̃ κύσαιτο καὶ τέκοι φοικ'έα μὲ
 20 ὀπνιομένα, ἐπὶ τοῖ τ[ὸ] || πατρὸς πάσαι ἔ̃μεν τὸ τέκνον· αἱ̃ δ' ὁ
 πατέρ μὲ δόοι, ἐπὶ τοῖς τῶν ἀδελπιῶν πάσαις ἔ̃μεν.

25 Τὸν πατέρα τῶν | τέκνων καὶ τῶν κρεμάτων κ' α̃ρτερὸν ἔ̃μεν τᾶδ
 δαίσιος | καὶ τὰν ματέρα τῶν φῶν αὐτᾶς κρεμάτων. ἄς κα δόουντι, |

either clothing or twelve staters or some-
 thing of the value of twelve staters, but
 not more. — **κόμιστρα**: perhaps a tech-
 nical term for certain kinds of gifts.

III.44–IV.23. Disposition of chil-
 dren born after divorce.

III.44 ff. If a divorced wife bears a
 child, she shall bring it to her husband
 at his house in the presence of three wit-
 nesses. If he does not receive it, the child
 shall be in the power of the mother either
 to bring up or to expose; and the relatives
 and witnesses shall have preference in
 the oath, as to whether they brought it.

— **στέγαν**: this is the regular word for
 house in this inscription, *foikla* being
 household (V.26) and *foikos* not occur-
 ring. — IV. 14 ff. If the man has no house
 to which she shall bring (the child), or she
 does not see him, if she exposes the child,
 there shall be no penalty. — **οἱ δέ κα
 μ' εἰ[ε]̃ κτλ.**: this conforms to the read-
 ing of the stone, though the elision of
 the *ε* of *μέ* is difficult (or read *μὲ 'ί[ε]*
 with aphaeresis?). For *κα* with the op-
 tative see 177.

IV.23–VI.2. Partition of property
 among children and heirs-at-law.

μὲ ἐπ'ἀν'ἀν'κον ἔμεν δατῆθθαι· αἱ δέ τις ἀταθείε, ἀποδ[άτταθθαι] 30
 τῷ ἀταμένῳ αἱ ἔγρατται. ἔ δέ κ' ἀποθάνει τι(ς), | στέγαν μὲν
 τὰν ἐν πόλιν κατ'ι κ' ἐν ταῖ(ς) στέγαις ἐνέι, αἷς κα μὲ φοικεὺς ἐνφοι-
 κέι ἐπ'ι κῶραι φοικίῳ, καὶ τὰ πρόβατα καὶ καρτα[ί]ποδα, ἅ κα μὲ 35
 φοικέος ἔι, | ἐπ'ι τοῖς νιάσι ἔμεν, τὰ δ' ἄλλα κρέματα πάντα δατῆθ-
 θαι καλῶς, καὶ λανκάνεν τὸς μὲν || νύνς ὁπόττοι κ' ἴοντι δύ'ο μοίραν 40
 φέκαστον, τὰ δ' ἔθ'υγατέραν ὁπότται κ' ἴοντι μίαν μοῖραν φεκά-
 σταν. δατῆθ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[νε]ι, αἱπε[ρ] 45
 τὰ [πατρῶι] | ἔ[γραττ]αι. αἱ δὲ κρέματα με εἰ[ε], στέγα δέ, λακὲν
 τὰθ θ[υ]γατέρας αἱ ἔγρατται. αἱ δὲ κα λῆι ὁ πατὴρ δόος ἴον δόμην
 τὰ || ὀπνιομέναι, δότῳ κατὰ τὰ ἐγραμμένα, πλῖονα δὲ μὲ. | ὅτείαι δὲ 50
 πρόθ' ἔδοκε ἔ ἐπέσπενσε, ταὐτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κά]- V
 νεν. γυνὰ ὁ[τ]εία κρέματα μὲ ἔκει ἔ [πα]τρὸς δόμτος ἔ ἀ[δ]ελπιῶ
 ἔ ἐπισπένσαντος ἔ ἀπολα[κ]όνσα αἱ || ὅκ' ὁ Αἰθ[α]λεὺς(ς) σπαρτὸς 5
 ἐκοσμίον οἱ σὺν Κύ[λ]λοι, ταύ[τ]ας μὲν ἀπολανκάνεν, ταῖδ' δὲ πρόθθα
 μὲ ἔ[ν]δικον ἔμεν.

Ἐ κ' ἀπ[ὸ] θάνει ἀνὴρ ἔ γυν[α], αἱ μὲν κ' εἰ τέκνα ἔ ἐς τέκνων 10
 τέκνα ἔ ἐς τούτων τέκνα, τούτος ἔκε[ν] τὰ κρέματα. αἱ δὲ κα μέτις
 ἔι τούτων, ἀ(α)δελπιοὶ δὲ τῷ ἀποθανόν[τ]ος κές ἀδε[λ]πιῶν τέκνα 15
 ἔ ἐς τούτων τέκνα, τούτος ἔκεν τὰ κρέματα. αἱ δὲ κα | μέτις ἔι τού-
 τῶν, ἀδευπιαὶ δὲ τῷ ἀποθανόν[τ]ος κές ταυτ[ῶν] τέκνα ἔ ἐς τῶν τέκνων 20
 τέκνα, τούτος ἔκεν τὰ κρέματα. αἱ δὲ κα μέτις ἔι τούτων, | οἷς
 κ' ἐπιβάλλει ὅπῳ κ' ἔι τὰ κρέματα, τούτος ἀναιλῆθθα ||. αἱ δὲ μὲ 25

IV. 29 ff. But if any one (of the chil-
 dren) should be condemned to pay a fine,
 the one who has been fined shall have his
 portion taken out and given him as is
 written. — 33 ff. αἷς κα κτλ.: which are
 not occupied by a serf residing in the
 country. — 44 ff. And the property of
 the mother shall be divided, when she
 dies, in the same way as is prescribed
 for the property of the father. — V. 1 ff.
 Whatever woman has no property either
 by gift of father or brother or by prom-
 ise or by inheritance, as (was written)

when Cyllus and his colleagues of the
 σπαρτός (subdivision of the tribe) of the
 Aethalians composed the κόσμος, these
 women shall share in the inheritance,
 but against those (who received gifts)
 previously no action shall be brought. —
 22 ff. If there is none of these, those to
 whom it falls according to the source of
 the property shall receive it. But if
 there are no heirs-at-law, those of the
 household who compose the κλῶπος (i.e.
 the body of κλαρῶται or serfs attached
 to the estate) shall have the money. —

εἰεν ἐπιβάλλοντες, τᾶς φοικίας οἴτινές κ' | ἴοντι ὁ κλᾶρος, τούτους
ἐκεν τὰ κρέματα.

30 Αἱ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λείδονται δατέθθαι τὰ κρέματα|α,
οἱ δέ μέ, δικάσαι τὸν δικαστὰν ἐπὶ τοῖλ λείονσι δατέθθαι ἔμεν
35 τὰ κρέματα πάντα, πρίν κα δάττονται. || αἱ δέ κα δικάσαντος τῷ
δικαστῇ κάρτει ἐνσεῖει ἔ ἄγει ἔ ἐπέρει, δέκα στατέραν|ς καταστα-
40 σεῖ καὶ τῷ κρέϊος διπλεῖ. τνατῶν δέ καὶ καρ||πῷ καὶ φέμας κἀνπι-
δέμας κ' ἐπιπολαῖον κρεμάτων, αἷ κα μ' ἐ λείδονται δατέ[θθαι - - τὸν
45 δικαστ]ὰν ὁμνύντα κρῖνα|ι πορτὶ τὰ μῶλιόμενα. [α]ἱ [δ]έ κα κρέ-
ματα δατιομένοι | μὲ συνηγνύσκονται ἀν|πὶ τὰν δαίσιν, ὄνεν τὰ κρέ-
50 ματα κῶς κα πλείστον διδῶι ἀποδόμενοι τὰν τιμᾶν || δια[λ]ακόντων
τὰν ἐπαβολάν φέκαστος. δατιομένοιδ δέ κρέματα μαίτυρα|νς πα-
VI ρῆμεν δρομέανς ἐλένθέρους τρίνς ἔ πλίανς. ||| θυγατρὶ ἔ διδῶι, κατὰ
τὰ αἰ|τά.

Ἄς κ' ὁ πατέδ δόει, τῶν τῷ πατρὸς κρεμάτων παρ νίεος | μέ
5 ὄνέθθαι μεδὲ καταθίθ|εθθαι. ἄτι δέ κ' αὐτὸς πάσετ|αι, ἔ ἀπολάκει
ἀποδιδόθθω, | αἷ κα λῆι. μεδὲ τὸν πατέρα τὰ τῶν τέκνων ἄτι κ' αὐ-
10 τοὶ πάσον|ται ἔ ἀπολάκωντι. μεδὲ τὰ τ|ᾶς γυναικὸς τὸν ἄνδρα
ἀποδό(θ)θαι μεδ' ἐπισπένσαι, μεδ' | υἱὸν τὰ τᾶς ματρός. αἱ δ' εἰ τις
15 πρίαιτο ἔ καταθεῖτο ἔ ἐπισπένσαιτο, ἀλλᾶι δ' ἔγρατ|[τα]ι, αἱ τάδε

28 ff. If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share

of the price.—34. δάττονται: aor. subj., cf. ἀποδάτταθθαι. 32.—36. ἐνσεῖει: taken by some as ἐν-σεῖι (σεῖω), but more probably ἐν-σεῖι (εἶμι) with εἰ instead of ι from the indicative.—39. τνατῶν: θνητῶν = ζώων, as in Hdt.2. 68.—VI.1. διδῶι: subj. without κα. 174.

VI.2-46. Sale and mortgage of family property.

VI.2 ff. As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.—14 f. ἀλλᾶι δ' ἔγραται: and it is written

τὰ γράμματα ἔγ[ρατται, τὰ] μ[ε]ν | κρέματα ἐπὶ τῇ ματρὶ ἔμ[ε]ν
 κῆπ[ι] τῇ γυναικί, ὃ δ' ὑποδόμενος ἔ καταθὲνς ἔ ἐπὶ σπένσανς τῷ 20
 πριαμένῳ | ἔ καταθεμένῳ ἔ ἐπισπενσαμένῳ διπλεῖ καταστασεῖ
 καὶ τί κ' ἄλλ' ἄτας ἔ, τὸ ἀπλόον· τὸν δὲ πρόθθα μὲ ἔνδικον ἔμεν. 25
 αἱ δὲ κ' ὁ ἀντίμῳλος ἀπομῳλῇ ἀνπὶ τὸ κρέος ὃι κ' ἀνπιμῳλῶντι μὲ
 ἔμεν τῆς ματ[ρ]ὸς ἔ τῆς γυναικός, μῳλὲν ὅπῃ κ' ἐπιβάλλῃ, παρ 30
 τῷ δικαστῇ | ἔ φεκαστῷ ἔγρατται. αἱ δὲ κ' ἀποθάνῃ μᾶτερ τέκνα
 καταλιπόνσα, τὸν πατέρα καρτερὸν ἔμεν | τὸν ματρώϊον, ἀποδό(θ)θαι
 δὲ μὲ || μῳδὲ καταθῆμῃ, αἱ κα μὲ τὰ τέκνα ἐπαινέσει δρομέες ἰόν- 35
 τες. | [α]ἱ δὲ τις ἀλλῷ πρίατο ἔ καταθεῖτο, τὰ μὲν κρέματα ἐπὶ
 τοῖς τέκνοις ἔμεν, τῷ δὲ πριαμένῳ ἔ καταθεμένῳ τὸν ἀποδόμενον 40
 ἔ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τῆς τιμᾶς, καὶ τί
 κ' ἄλλ' ἄτας ἔ, τὸ ἀπλόον. αἱ δὲ κ' ἄλλαν ὀπυῖει, τὰ τέκνα [τῷ] 45
 [μ]ατροῖον καρτερὸν ἔμεν.

Αἱ κ' ἐδ δυσ[μενίανς] πέρα[θῇ κ]ῆκς ἀλλοπολίας ὑπ' ἀνάνκας
 ἐκόμενος κελο[μ]ένῳ τίς λύσεται, ἐπὶ τῷ ἀλλυσαμένῳ ἔμεν, πρίν 50
 κ' ἀποδοῖ τὸ ἐπιβάλλον. αἱ δὲ κα μὲ ὁμολογῶντι ἀμπὶ τὰν πλε-
 θὺν ἔ μὲ [κ]ελομέ[ν]ῳ αὐτῷ [λ]ύσαθαι, τὸν δικαστὰν ὁμνύντα
 κρίνεν πορτὶ τὰ || μῳλιόμενα. [τ]ῷ ἔλευθέρῳ τὸν | δε - - - . [αἱ 55
 κ' ὁ δῶλος] || ἐπὶ τὰν ἐλευθέραν ἐλθὼν ὀπυῖει, | ἐλεύθερ' ἔμεν τὰ VII

otherwise = otherwise than is written. Cf. I. 37 and VIII.54. — αἱ τὰδε τὰ γράμματα ἔγρατται: since the inscription of this law, contrasted with τὸν δὲ πρόθθα, I. 24, in matters of previous date. So in IX.15 and XI.19. — 25 ff. But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge where it is prescribed for each case.

VI.46–VII.15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall belong to the ransomer, until he pays

what is proper.' The general sense is clear, but the restoration and precise interpretation is uncertain. Perhaps, with the reading of the text, *if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile.* — 51 ff. But if they do not agree about the amount, or on the ground that he did not demand to be ransomed, etc. — 55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the stonecutter in copying, or possibly added on the original substructure, which is not extant. — VII.1 ff. In the case of marriage between a male slave and a free woman,

τέκνα. αἱ δὲ κ' | ἃ ἐλευθέρα ἐπὶ τὸν δῶλον, δῶλ' ἔμιν τὰ τέκνα. αἱ
 5 δὲ κ' ἐς τὰς αὐτῶν ματρὸς ἐλεύθερα καὶ δῶλα | τέκνα γένεται, ἔ
 κ' ἀποθάνῃ ἃ | μάτερ, αἱ κ' ἔι κρέματα, τὸνς ἐλευθέρους ἔκεν. αἱ
 10 δ' ἐλευθέροι | μὲ ἐκσεῖεν, τὸνς ἐπιβάλλοι|τανς ἀναιλῆ(θ)θαι. α[γ]
 κ' ἐκς ἀγορᾶς πρ[ι]άμενος δῶλον μὲ πῆραιόσει τᾶν φεκσέκοντ' ἀμ-
 15 ρᾶν, αἱ τινὰ κα πρὸ(θ)θ' ἀδικῆ|κεῖ ἔ ὕστερον, τῷ πεπαμέν|ῳ ἔνδικον
 ἔμιν.

Τὰμ πα[τρ]οῖ[ῳ]κὸν ὀπνίε(θ)θαι ἀδελπ[ι]ῳ τῷ πατρὸς τῶν ἰόντων
 τῷ | πρειγ[ι]στῷ. αἱ δὲ κα πλῖες πατ'ροῖδ'κοι ἴδντι κἀδελπ[ι]ο[ι]
 20 τῷ πα|τρός, [τ]ῷ ἐπιπρειγίστῳ ὀπνίε(θ)θαι. αἱ δὲ κα μὲ ἴδντι
 ἀδελπ[ι]ο[ι] τῷ πατρός, υἱέδ δὲ ἐκς ἀδελ|πιῶν, ὀπνίε(θ)θαι ἰῳ τῷ [ἐ]ς
 25 τῷ πῆριγίστῳ. αἱ δὲ κα πλῖες ἴδντ|ι πατ'ροῖδ'κοι κυῖες ἐκς ἀδε-
 λπ[ι]ῶν, ἄλλοι ὀπνίε(θ)θαι τῷ ἐπ|ῖ τῷ ἐς [τ]ῷ πρει[γ]ιστῷ. μίαν
 δ' | ἔκεν πατ'ροῖ[ῳ]κὸν τὸν ἐπιβάλλ|οντα, πλῖαδ δὲ [μ]ῆ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. —9. *ἐκσεῖεν*: *εἰεν ἐξ αὐτᾶς*. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of *περαιῶω*, cf. also SGDI. 4998. VII α' κα μὴ περαιῶσει ἢ κα πρίσται ἐν ταῖς τριάκοντ' ἡμέραις. But some take the meaning in both passages to be *disposal of abroad*.

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (*πατ'ροῖδ'κος*, cf. *πατ'ροῦχος παρθένος* Hdt. 6.57 with Stein's note, Att. *ἐπίκληρος*), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as *ὁ ἐπιβάλλων ὀπνιεν* (= *ὅς ἐπιβάλλει ὀπνιεν the one to whom it falls to marry*) or simply *ὁ ἐπιβάλλων*.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*

Ἄδ δέ κ' ἀνὴρ ὅς ἐστι ἐπιβάλλον ὀπυῖν ἐ | ἀ πατρῷδ' ὅκος, [σ]τέ- 30
 γαν μὲν, αἶ | κ' ἐῖ, ἔκεν τὰν πατρῷδ' ὅκον, τὰδ | δ' ἐπικαρπίας παν-
 τὸς τὰν ἐμῖναν ἀπολανκάνεν τὸν ἐπιβ|άλλοντα ὀπυῖν. αἶ δέ 35
 κ' ἀπόδρομος ἰὸν ὁ ἐπιβάλλον ὀπυῖν ἐβίον ἐβίονσαν μὲ λῆι
 ὀπυῖν, ἐπὶ τῇ πατρῷδ' ὅκῳ ἐμεν τὰ κρέματα πάντα καὶ τὸν κ|αρ- 40
 πόν, πρεῖν κ' ὀπυῖν. αἶ δέ κα | δρομεὺς ἰὸν ὁ ἐπιβάλλον ἐβίονσαν
 λείονσαν ὀπυῖν(θ)θαι μὲ λῆι ὀπυῖν, μὸλὲν τὸς | καδεστὰν τὸς τὰς
 πατρῷδ' ὅκῳ, ὁ δὲ [δ]ικα[σ]τ[ας] δικ[α]σά[τ]ω ὀπυῖν ἐν τοῖς δ[υ]οῖς 45
 μῆρσί. αἶ δέ κα μὲ ὀπυῖν αἶ ἔγρα(τ)ται, τὰ κρέματα πάντ' ἔκον-
 σα, αἶ κ' ἐῖ ἄλλος, τῷ ἐπιβάλλοντ|ι. αἶ δ' ἐπιβάλλον μὲ εἶε, τὰς | 50
 πυλᾶς τῶν αἰτιόντων ὅτι μ|ι κα λῆι ὀπυῖν(θ)θαι. αἶ δέ κα τῷ ἐπι-
 βάλλοντι ἐβίονσα μὲ λῆι ὀπυῖν(θ)θαι ἐ ἀνὴρ ὅς ἐστι ἐπιβ|άλ[λ]ων 55
 [κα]ὶ μ[ε] λ[ε] ἔ[ι] μ[ε]ν | ἐν || ἀ πατρῷδ' ὅκος, στέγαμ μὲν, | αἶ κ' ἐῖ ἐν νη
 πόλι, τὰμ πατρῷδ' ὅκῳ ἔκεν κάτι κ' ἐν εἶ ἐν τῇ στέγῃ, τῶν δ' ἄλλων
 τὰν ἐμῖναν δι|αλακόνσαν ἄλλῳ ὀπυῖν(θ)θαι τὰς πυλᾶς τῶν αἰτιόν- 5
 τῶν | ὅτι μ|ι κα λῆι. ἀποδατῆ(θ)θαι δ' ἐ τῶν κρεμάτων ἰοῖ. αἶ δέ μὲ |
 εἶεν ἐπιβάλλοντες τῇ ζ|παι | πατρῷδ' ὅκῳ αἶ | ἔ | γρατται, τὰ κρέματα 10
 πάντ' ἔκ[ον]σαν τὰς πυλᾶς ὀπυῖν(θ)θ[α]ι ὅτι μ|ι κα λῆι. | αἶ δέ τὰς
 πυλ[α]ς μέτις λείοι ὁ[π]υῖν, τὸς καδεστὰν || τὸς τὰς πατρῷδ' ὅκῳ 15
 φείπαι κατὰ [τὰν πυλ]ᾶν ὅτι οὐ λ[ε] ὁ[π]υῖν τις; καὶ μὲν τίς
 [κ' ὁ]πυῖν, ἐν ταῖς τριάκοντα ἐ κα φείποντι. αἶ δέ μ(ε), ἄλλῳ
 ὀπυῖν(θ)θαι ὅτι μ|ι κα νύναται. αἶ δέ κα πατρὸς δόντος ἐ ἀδελ- 20
 πιὸ πατρῷδ' ὅκος γένεται, αἶ λείοντος ὁπυῖν ὅι ἔδοκαν μὲ λείοι
 ὀπυῖν(θ)θαι, αἶ κ' ἐστετέκνῳται, δια|λακόνσαν τῶν κρεμάτων αἶ 25

second) the second (in order) after the son
 of the eldest (and so on). — 35 ff. If the
 groom-elect, being a minor, does not wish
 to marry (the heiress), though both are
 of marriageable age, all the property and
 the income shall belong to the heiress
 until he marries her. — 47 ff. If he does
 not marry her, as is written, she with
 all the property shall marry the next in
 succession, if there is another. But if
 there is no groom-elect, she may marry
 any one of the tribe she wishes, of those

who ask for her hand. — VIII. 7-8. But
 they shall give to him (the rejected groom-
 elect) his proper share of the property.
 — 20 ff. If one becomes an heiress after
 her father or brother has given her (in
 marriage), if she does not wish to remain
 married to the one to whom they gave her,
 although he is willing, then, in case she
 has borne children, she may, dividing the
 property as is written, marry another
 of the tribe. — 21. ἔστέτεκνῳται: perf.
 subj. like πέπᾱται etc., 151.1.

ἔγρατται [ἄλλ]οι ὀπνίε(θ)θ[αι τᾶ]ς [π]υ[λ]ᾱ[ς]. αἱ δὲ τέκνα μὲ
 εἶε. πάντ' ἔκονσαν τῷ ἐπιβάλλον[τ]ι ὀπνίε(θ)θαι, αἶ κ' εἶ, αἱ δὲ μέ,
 30 αἱ ἔγρατται. ἀνὲρ αἱ ἀποθάνοι πατρῷδὲ καὶ τέκνα καταλιπον, αἶ
 κα [λ]εἶ, | ὀπνίε(θ)θῶ τᾶς πυλᾶς ὅτιμί κα νύναται, ἀνάνκαι δὲ μέ.
 35 αἱ δὲ τέκνα μὲ καταλίποι ὁ ἀποθανόν, || ὀπνίε(θ)θαι τῷ ἐπιβάλλ-
 λοντι αἱ ἔγρατται. αἱ δ' ὁ ἐπιβάλλον τᾶν πατρῷδὲ ὀπνίεν μὲ
 40 ἐπίδαμος εἶε, ἁ δὲ πατρῷδὲς | ὅριμα εἶε, τῷ ἐπιβάλλοντι ὀπνί-
 ε(θ)θαι αἱ ἔγρατται.

Πατρῷδὲ δ' ἔμεν, αἶ κα πατέρ μὲ εἶ εἰ ἀδελπίος ἐς τῷ αὐ[τῷ]
 πατρός. τῶν | δὲ κρεμάτῳ[ν κα]ρτερὸνς ἔμεν τᾶς φεργα[σ]ία[ς τὸς]
 45 πάτρῳανς, || [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκᾶ]νεν [τ]ᾶν ἔμιναν, ἁς
 κ' ἄ[ν]ῳρ[ο]ς εἶ. | αἱ δ' ἀν[ῳ]ρῷ ἰάτται μὲ εἶε ἐπιβάλλον, τὰν πα-
 50 τρῷδὲ καρτερὰν ἔμεν τῶν τε κρεμάτων καὶ τῷ καρπῷ, κᾶς
 κ' ἄν[ῳ]ρος εἶ, τράπε(θ)θαι [π]ᾶρ τᾷ ματρί. αἱ δὲ μάτερ μὲ εἶε,
 πᾶρ τοῖς [μ]άτρῳσι | τράπε(θ)θα[ι]. αἱ δὲ τις ὀπνίει τᾶν πατρῷδ-
 55 κον, ἀλλᾶ δ' [ἔγ]ρατται, || πεύθεν [πορ]τὶ κόσμ[ο]ν || τὸνς ἐπιβά[λ]-
 IX λοντανς.

Ἀνὲρ αἶ | κ' ἀποθανὼν πατρῷδὲ κατὰλίπει, εἰ αὐτὰν εἰ πρὸ
 5 αὐτᾶς τὸνς πάτρῳανς εἰ τὸνς μάτρῳανς καταθέμεν [εἰ ἀποδοί(θ)θαι
 τῶν | κρεμάτων καὶ] δικαίαν ἔμεν τᾶν ὄνᾶν καὶ τὰν κατὰθεσιν. αἱ |
 δ' ἀλλᾶ πρί[αι]τό τις κρέματα εἰ | καταθεῖτο τῶν τᾶς πατρῷδὲ,
 10 τ[ᾶ] [μ]ὲν [κρ]έματα ἐπὶ τᾷ πατρῷδὲ ἔμεν, ὁ δ' ἀποδόμενος εἰ
 κατὰθεὺς τῷ πριαμένῳ εἰ καταθεμένῳ, αἶ κα νικαθεῖ, διπλεῖ κα-
 15 ταστασεῖ καὶ τί κ' ἀλλ' ἄτας εἶ, τ[ᾶ] ἀπλόον ἐπικαταστασεῖ, αἶ
 [τά]δε τὰ γ[ράμ]ματ[α] ἔγρατται, τ[ᾶ]ν δ[ε] πρό(θ)θα μ[ε] ἔνδικον
 ἔμεν. | αἱ δ' ὁ ἀντίμῳλος ἀπομ[ῳ]λ[ί]οι ἀν[π]λὶ τὸ κρέος οἱ κ' ἀνπιμῳ-
 20 λῖοντι μὲ τᾶς πατρῷδὲ [ε]μ[ε]ν, | ὁ δ[ικ]αστὰς ὁμνὺς κρινέτω. αἶ |
 δὲ νικάσαι μὲ τᾶς πατρ[ῳ]δὲ ἔμ[ε]ν, μῳλὲν ὁπ[ε] κ' ἐπιβάλλει, εἰ
 φεκάστω ἔγρατται.

25 Αἱ ἀν[δ]εκσ[α]μ[ε]νος εἰ νενικαμέν[ο]ς εἰ ἐνκ[ο]ιῳτᾶνς ὁπέλων εἰ δια-
 βαλόμενος εἰ διαφειπάμενος ἀπο[θ]ᾶνοι εἰ τούτῳ ἄλλος, ἐπιμῳλὲν

IX.24-X.32. Various subjects.

given as security or has been guilty of

IX.24 ff. If one dies who has gone
 surty or has lost a suit or owes money

fraud (?) or conspiracy (?), or another
 (stands in such relations) to him, one

ἰὼ πρὸ τῷ ἐνιαυτῷ · ὁ δὲ δικαστὰς δικαδδέτῳ πορτὶ τὰ [ἀ]ποπῶνιό- 30
 μενα · αἱ μὲν κα νίκας ἐπιμῶλῃ, ὁ δικαστὰς κὸ μνάμῳν, | αἷ κα δόῃ
 καὶ πολιατεύει, οἱ δὲ μαίτυρες οἱ ἐπιβάλλοντες, ἀνδοκῶδ (δ) ἐ κέν- 35
 κοιῶτᾶν καὶ διαβολᾶς καὶ διρέσιος μαίτυρες οἱ ἐπιβάλλοντες ἀπο-
 πῶνιόντων. ἔ δέ κ' ἀποφείποντι, δικαδδέτῳ ὁμόςαντα αὐτὸν καὶ
 τὸν μαίτυρῶνς νικὲν τὸ ἀπλόον. νῦνς αἷ κ' ἀνδέκεσαι, ἄς κ' ὁ 40
 πατέ(δ) δόῃ, | αὐτὸν ἀτέ(θ)θαι καὶ τὰ κρέματα | ἄτι κα πέπαται.
 αἷ τίς κα πέραῖ συναλ[λάκ]σει ἔ ἐς πῆρ[α]ν ἐπιθέντι μὲ ἀποδιδοῖ, 45
 αἱ μὲν κ' ἀποπῶνιόντι μαίτυρες ἐβίοντες τῷ ἑκατοστατέρῳ καὶ
 πλίουος τρεῖς, τῷ μείονος μέττ' ἐς τὸ δεκαστατέρον δύο, τῷ μείονος 50
 ἔνδ, δικαδδέτῳ πορ[τ]ὶ τὰ | ἀποπῶ[ν]ιόμενα. αἱ δὲ μαίτυρε[ς] μὲ
 ἀποπῶνιόειν, ἔ κ' ἔ[λ]θῃ οὐ συναλλάκσανς, ὅτερον κ[α] κέλε[τ]αι
 ὁ | μενπόμενος, ἔ ἀπομόσαι ἔ συν || [ll. 1-9, and most of 10-14, x
 lacking] ματρὶ || δ' νῦν [ἐ ἄνδρα γυναικὶ δόμεν ἐ]κατὸν στα[τ]ῆ- 15
 ρα[νς] ἔ μείον, πλίου δὲ μέ. αἱ δὲ πλία δοίῃ, αἷ | κα λείοντ' οἱ ἐπι-
 βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρῆματ' ἐκόντων. αἱ δὲ τίς 20
 ὁπέλδον ἄργυρον ἔ ἀταμένος ἔ μῶλιομένας δίκας δοίῃ, αἱ | μὲ εἶε τὰ
 λοιπὰ ἄκσια τᾶς ἄτας, μεδὲν ἐς κρέος ἔμεν τὰν || δόσιν. 25

shall bring suit against said person be-
 fore the end of the year. The judge shall
 render his decision according to the tes-
 timony. If the suit is with reference to
 a judgment won, the judge and the re-
 corder, if he is alive and a citizen, and
 the heirs as witnesses, (shall give testi-
 mony), but in the case of surety and
 pledges and fraud (?) and conspiracy
 (?), the heirs as witnesses shall give tes-
 timony. After they have testified, (the
 judge) shall decree that (the plaintiff),
 when he has taken oath himself and
 likewise the witnesses, has judgment for
 the simple amount. If a son has gone
 surety, while his father is living, he and
 the property which he possesses shall be
 subject to fine. — 26-27. The precise
 meaning of διαβαλόμενος and διαφειάμε-
 νος (cf. in ll. 35-36 διαβολᾶς, διρέσιος, the

latter with δι-, probably only an error,
 for δια-) is uncertain. — 28-29. The third
 letter in l. 29 is obscure, but the most
 probable reading is ἐπιμολένν ἰὼ, with
 νν as in τὰν ἐμῶν II.48, and with ἰός
 used like ἐκείνος as in VIII.8. — 43 ff.
 If one has formed a partnership with
 another for a mercantile venture (and
 does not pay him his share), or does not
 pay back the one who has contributed to
 a venture, etc. — 50. ἔνδ: for ἐνς (= εἰς)
 before following δ (97.4). — 53. ὅτερόν
 κα κτλ.: whichever course the complain-
 ant demands, either to take oath of denial
 or—. X.15 ff. 'Special legacies are
 not to exceed the value of 100 staters.
 If one makes a gift of greater value, the
 heirs, if they choose, may pay the 100
 staters and keep the property.' — 24.
 μεδὲν ἐς κρέος: to no purpose, invalid.

Λυτρώ[π]ον μὲ ὄνέ(θ)θα[ι] κατακείμενον, πρίν κ' ἀλλύσ[ε]ται ὁ
καταθέης, μῆδ' ἀμπίμωλον, μῆδὲ δέκσα(θ)θαι μῆδ' ἐπισπένσα(θ)θαι
30 μῆδὲ καταθέ(θ)θαι. αἰ || δέ τις τουτῶν τι φέρκσαι, μῆδ' ἐν ἐς κρέος
ἔμεν, αἰ ἀποπῶνίονεν δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμεν ὅπῳ κά τιλ λῆι. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ||
35 καταφελμένον τῶμ πολιτῶν ἀπὸ τῷ λαῷ ὃ ἀπαγορεύονται. | ὁ δ' ἀμ-
πανάμενος δότῳ τῇ ἐταιρεῖαι τῇ φῶι αὐτῷ ἰαρεῖον καὶ πρόκοον
40 φοῖνῳ. καὶ || μὲν κ' ἀνέλεται πάντα τὰ κρέματα καὶ μὲ συννῆι γνέ-
σια τέκνα, τέλλεμ μὲν τὰ θίνα καὶ | τὰ ἀντρώπινα τὰ τῷ ἀνπανα-
45 μένῳ κἄναιλῆ(θ)θαι, ἀπὲρ τοῖς γ' νῆσις ἔγραπται. αἰ [δ]έ κα μὲ |
λῆι τέλλεν αἰ ἔγραπται, τὰ κ[ρ]ῆματα τὸν ἐπιβάλλονταν ἐκεῖν.
50 αἰ δέ κ' ἔι γνέσ[ι]α τέκνα τῷ ἀν[ι]παναμένῳ, πεδὰ μὲν τῶν ἐρσ[ι]νόν
τὸν ἀμπαντόν, ἀπὲρ αἰ θ[ε]λ[ε]ῖαι ἀπὸ τῶν ἀδελπίων λαυκάγουντι.
XI αἰ δέ κ' ἔρσενες μὲ ἴδυντι, θῆλεῖαι δέ, [φ]ισφόμοιρον ἔ[μ]εν | τὸν ἀν-
παντὸν καὶ μὲ ἐπάνανκον ἔμεν τέλλεν τ[ὰ] τ[ῷ] ἀν[ι]παναμένῳ καὶ τὰ
5 κρέματ' ἀναιλῆ(θ)θαι ἄτι κα κατα[λίπῃ] ὁ ἀν[ι]πανάμενος · πλίτι
δὲ τὸν ἀνπαντόμ μὲ ἐπικῶρῆν. [αἰ δ'] ἀπο[θ]άνοι ὁ ἀνπαντὸς γνέσια |
10 τέκνα μὲ καταλιπὼν, πὰρ τὸ[ν] τ[ῷ] ἀν[ι]παναμένῳ ἐπιβάλλονταν |
ἀνκῶρῆν τὰ κρέματα. αἰ [δ]έ κα | λῆι ὁ ἀνπανάμενος, ἀποφειπ[ι]θήθῃ
κατ' ἀγορὰν ἀπὸ τῷ λαῷ ὃ | ἀπαγορεύονται καταφελμένῳ τῶν πο-
15 λιτῶν · ἀνθέμε[ν] δὲ || δέκ[α] [σ]τατῆραν ἐδ δικαστῆριον, ὁ δὲ μνά-
μῶν ὁ τῷ κσέν[ι]ο ἀποδότῳ τῷ ἀπορρεθέντι. | γυνὰ δὲ μὲ ἀμπαινέθῃ
20 μῆδ' | ἄνῃβος. κρέ(θ)θαι δὲ τοῖδδε αἰ | τάδε τὰ γράμματ' ἔγραψε, |
τῶν δὲ πρόθθα ὅπαι τις ἔκει ἔ ἀμπαντίη ἔ πὰρ ἀμπαντῷ μὲ ἔτ' ἔν-
δικον ἔμεν.

X.33-XI.23. Adoption.

X.33 ff. Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.—41. *συνν-ῆι*: see 101.1.
—42 ff. He shall perform the religious and social obligations of the one who adopted him.—XI.10 ff. If the adopter wishes, he may renounce (the adopted

son) in the market-place, etc.—16. ὁ τῷ κσέν[ι]ο: sc. κόσμοντος, the clerk of the official who looks after the interests of strangers.—19 ff. These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e. of being the adopted son) or from the adopted son, there shall be no liability.

Ἀντροῶπον ὃς κ' ἄγξει πρὸ δίκας, αἰεὶ ἐπιδέκε(θ)θαι. 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρας ἔγραπται δικάδδεν ἔ
ἀπόμοτον, δικάδδεν αἰ ἔγραπται, τὸν δ' ἄλλων ὁμνύντα κρίνεν πορτί 30
τὰ μολιόμεν|α.

Αἷ κ' ἀποθάνει ἄργυρον | ὁπέλων ἔ νενικαμένος, αἰ μέν κα λεί-
οντι, οἷς κ' ἐπιβάλλει | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν ἄταν ὑπερ- 35
κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὁπέλει, ἐκόντων τὰ κρέματα.
αἰ δέ κα μὲ λείοντι, τὰ μὲν κρέματα ἐπὶ τοῖς νικάσανσι ἔμεν ἔ οἷς
κ' ὁπέλει τὸ ἀργύριον, ἄλλαν δὲ | μεδεμίαν ἄταν ἔμεν τοῖς ἐπιβάλ- 40
λονσι. ἀ[τ]έ(θ)θαι δὲ ὑπὲρ μ[ε]ν τῷ [πα]τρὸς τὰ πατρῷα, ὑπὲ(δ)
δὲ τὰς ματρὸς τὰ μα|τρῷα. | 45

Γυνὰ ἀνδρὸς ἃ κα κρίνεται, ὁ δικαστὰς ὄρκον αἷ κα δικάκ'σει,
ἐν ταῖς ρίκατι ἀμέραις ἀπομοσάτῳ παριόντος τῷ δικα|στῷ ὅτι 50
κ' ἐπικαλεῖ. Προφ[ε]ιπάτ|ῳ δὲ ὁ ἄρκων τῷ(δ) δίκας τῷ γυναικὶ καὶ
τῷ δικαστῷ καὶ [τ]ῷ | μ[ν]ά|μονι προτέταρτον ἀντὶ μ[||[αὐτῶν XII
ll. 1-15 lacking] ματρὶ νύζις ἔ ἀ[ν]ῆρ γυναικὶ | κρέματα αἰ ἔδδκε,
αἰ ἔγραπτο πρὸ τῶνδε τῶν γραμμάτων, | μὲ ἔνδικον ἔμεν · τὸ δ' ὕστε-||
ρον διδόμεν αἰ ἔγραπται. | 20

Ταῖς πατρῷοῖς αἷ κα μὲ | ἵοντι ὀρπανοδικασταί, αἷς κ' ἀνῆροι
ἵοντι, κρε(θ)θαι κατὰ | τὰ ἐγραμμένα. ὅπῃ .. δέ κ' ἀ || πατρ[ῶι]ῶκος 25

XI.24-XII.35. Various supplementary regulations.

XI.24f. *If one seizes a man before the trial, any one may receive him (i.e. may offer the man an asylum). — 26 ff. The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings. See note to I. 11 ff. — 31 ff. If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall*

not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother. — 46 ff. When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge. — ὅτι : οὗτινος as in II.50. — XII.21 ff. The heiresses, if there are no ὀρπανοδικασταί, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὀρπανοδικασταί, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they

μὲ ἰόντος ἐπι|βάλλοντος μεδ' ὀρπανοδικ' αὐστὰν παρ τῇ ματρὶ τρά-
 30 πῆται, τὸν πᾶτρῶα καὶ τὸμ μᾶτ|ρῶα τὸνς ἐγραμμένονς τ' ἂ κρέματα
 καὶ τὰν ἐπικαρπίαν ἀρτύνεν ὅπαι κα (νύ)νανται κάλλιστα, πρίν
 κ' ὀπυίῃται. ὀπυί(ε)θαι δὲ δυῶδεκαφετία ἔ πρεί|γona.

111. Gortyna. III cent. B.C. SGDI. 5011. Inscr. Jurid. II, pp. 329 ff.
 Halbherr, Am. J. Arch. 1897, 191 ff.

[Θιοί. | Τάδ' ἔφαδε τ]ᾷ [πόλι] ψαφίδδουσι τρια[κατίων πα]ριόν-
 των· νομίσματι χρῆτ|θαι τῶι κανχῶι τῶι ἔθηκαν ἂ πόλις· τὸδ ||
 5 δ' ὀδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἱ δέ τις δέκοιτο ἢ τὸ νόμι-
 σμα μὴ λείοι | δέκετθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀργύρω πέντε
 10 στατήρας. πεύθεν δὲ | πορτὶ τὰν νεότα, τὰς δὲ νεότας ὀμ|ύντες
 κρινόντων οἱ ἐπτὰ κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν
 δ' ὅτερά κ' οἱ πλίς ὀμόσουντι, καὶ πράξαντες | τὸν νικαθέντα τὰν
 μὲν ἡμίαν [τῶι νικᾶσ]αντι δόντων, τὰν δ' ἡμίαν [τῇ πόλι].

112. Hierapytna. III or II cent. B.C. SGDI. 5041. Michel 29.

....[ἐρπύ]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - |
 [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θεου-
 δαισίων. ὁ δὲ κόσμος τῶν | Ἱεραπυτνίων ἐρπέτω Λυττοῖ ἐς τὸ
 ἀρχεῖον· κατὰ ταυτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν
 Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποιν τὰν θυ-
 σίαν τὰν ἡγγραμμέναν, αἱ κα μὴ τι πόλε[μος κωλύσῃ, ἀποτεισάν]-||
 5 των ὁ κόσμος ἕκαστος ἀργυρίῳ στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-
 τνιοι τοῖς Λυττίοις τῇ πόλει, [οἱ δὲ Λύττιοι τοῖς] Ἱεραπυτνίοις τῇ

can until she marries. She shall be mar-
 ried when twelve years of age or older.

111. Decree of Gortyna regarding
 the use of bronze coinage.

3 ff. One shall make use of the bronze
 coin which the state has established, and
 not accept the silver obols. If one ac-
 cepts them, or is unwilling to accept the
 (bronze) coin, or sells for produce (i.e.
 trades by barter), he shall pay a fine of
 five silver staters. Report shall be made

to the body of young men, and of this
 body the seven who are chosen by lot as
 supervisors of the market shall decide
 under oath.

112. Treaty between Hierapytna
 and Lyttos. This illustrates the mixed
 dialect sometimes known as East Cre-
 tan. See 273, 278.

1. Λυττίοις: note the interchange
 of assimilated and unassimilated forms,
 e.g. Λυκίων l. 13. See 86 with l. —

πόλει. ὅτι δὲ κα δόξῃ ταῖς πόλεσιν ἐξελέν ἢ ἐνθέμεν, ὅτι μὲν ἐξέ-
 λοιμεν μῆτε ἐνθινον μῆτε ἐνορκον ἡμεν, ὅτι δὲ ἐγγράψαιμεν ἐνθινόν
 τε ἡμεν καὶ ἐνορκον. εἰ δὲ τί κα θεῶν ἰλέων ὄντων λάβωμεν ἀπὸ
 τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἐκάτεροι. μὴ ἐξέστω
 δὲ ἰδίαί μῆτε πόλεμον ἐχφέρεσθαι χωρὶς μῆτε εἰρήναν τίθεσθαι, αἷ
 κα μὴ ἀμφοτέροις δόξῃ. αἱ δὲ τινὲς κα ἰδίαί ἐξενέγκωνται, || αὐτοὶ 10
 καὶ διαπολεμόντων, καὶ μὴ ἐνορκοὶ ἔστων οἱ μὴ συμπολεμόντες.
 στασάντων δὲ τὰς στάλας ἐκάτεροι ἐν τοῖς ἰδίοις ἱεροῖς, οἱ μὲν
 Ἱεραπύτνιοι Ὠλεροὶ ἐν τῷ ἱερῷ, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-
 τιοι ἐν τῷ [ἰ]ερῷ τ[ῷ] Ἀπόλλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.
 στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυνι ἐν | τῷ ἱερῷ τῷ
ι. "Ὁρκος Λυκτίων. "ὁμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁρά-
 τριον καὶ τὰν Ἀθαναίαν Ὠλερίαν καὶ Ζῆνα | Μο[ννίτιον καὶ] Ἡρ[αν]
 καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατῶ καὶ
 Ἄρεα καὶ Ἀφροδίταν καὶ Κωρῆ||τας καὶ Νύμφας καὶ θεὸς πάντας 15
 καὶ πάσας· ἢ μὰν ἐγὼ συμμαχισῶ τοῖς Ἱεραπυτνίοις τὸν πάντα
 χρόνον ἀπλ[όως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ,
 καὶ πολεμισῶ ἀπὸ χώρας, υἱ κα καὶ ὁ Ἱεραπύτνιος, | καὶ τὸ δίκαιον
 δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερά-
 πυτνίων. ἐπιορκόντι μὲν | ἡμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι
 πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἰλέος ἡμεν καὶ γίνεσθαι
 πολ[υ]λ[λ]ὰ καγαθά." "Ὁρκος Ἱεραπυτνίων. "ὁμνύω τὰν Ἑστίαν
 καὶ Ζῆνα Ὁράτριον καὶ Ἀθαναίαν Ὠλερίαν κα[ὶ] | Ζῆνα Μοννί- 20
 τιον καὶ Ἡραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον
 καὶ Λατῶ καὶ Ἄρεα καὶ Ἀφροδίταν καὶ Κωρῆτας καὶ Νύμφας
 καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχισῶ τοῖς Λυκτί-
 οῖς τὸν | πάντα χρόνον ἀπλόως καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον
 καὶ ἐχθρὸν ἐξῶ, καὶ πολεμισῶ ἀπὸ χώρας, υἱ | κα καὶ ὁ Λύττιος,
 καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-
 των καὶ Λυκτίων. ἐ[πι]ορκ[ό]ντι τὸς θεὸς ἐμμανίας ἡμεν καὶ

13. Ὁράτριον: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for *φράτριος* with *o* for *φ* as in "Οαξος

(51 a). The epithet would then be of Elean source (cf. *El. φράτρα* = *ρήτρα*, 15), or else contain hyper-Doric *ā*. — 17. ἐπιορκόντι: see 42.5 d.

25 γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεῶ[ο]ς ἰλέος ἡμεν
καὶ γίνεσθαι πολλὰ καγαθά.”

113. Dreros. III or II cent. B.C., but copied from an earlier version. SGDI.4952. Ditt.Syll.463. Michel 23. Solmsen 31.

Θεός Τύχα. | Ἀγαθῆι τύχαι. | Ἐπὶ τῶν Λίθαλέων κοσμιόντων ||
5 τῶν σὺν Κυῖαι καὶ | Κεφάλωι Πυρωῖπῳι Βισίωνος, | γραμματέος |
10 δὲ Φιλίππου, || τάδε ὥμοσαν | ἀγελαῖοι παν|άξωστοι ἐκα|τὸν ὀγδοή-
15 κοντα· “Ὁμνύω || τὰν Ἑστίαν τὰν | ἐμ πυρτανείωι | καὶ τὸν Δῆνα
20 τὸν | Ἀγοραῖον καὶ τὸν Δῆνα τὸν Ταλλαῖον || καὶ τὸν Ἀπέλλωνα |
τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν | Πολιοῦχον καὶ τὸν | Ἀπέλ-
25 λωνα τὸμ Ποίτιον || καὶ τὰν Λατοῦν καὶ τὰν | Ἄρτεμιν καὶ τὸν
Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἑρμῆν καὶ τὸν Ἄλιον | καὶ
30 τὰν Βριτόμαρτιν || καὶ τὸμ Φοίνικα καὶ τὰν | Ἀμφι[ώ]ναν καὶ τὰν
Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας καὶ ἡρώσσας | καὶ κράνας καὶ
35 ποτα|μους καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγὼ | ποκα τοῖς
40 Λυττίοις | καλῶς φρονησεῖν | μῆτε τέχναι μῆτε μα|χανᾶι μῆτε ἐν
νυκτὶ | μῆτε πεδ’ ἀμέραν. καὶ | σπενσίω ὅτι κα δύναμαι | κακὸν τᾶι
45 πόλει τᾶι τῶν Λυττίων. || δικᾶν δὲ καὶ πρ[αξί]ων μῆθὲν ἔνορκον |
ἡμην. καὶ τέλομαι | φιλοδρῆριος καὶ | φιλοκνώσιος | καὶ μῆτε τὰμ
50 πό|λιν προδωσεῖν | τὰν τῶν Δρηρίων | μῆτε οὔρεια τὰ | τῶν Δρη-
55 ρίων | μῆδὲ τὰ τῶγ Κυ[ω]||σίων, μῆδὲ ἀν|δρας τοῖς πολεμίοις προ-
60 δω|σεῖν μῆτε Δρηρίους μῆτε Κνω|σίους, μῆδὲ στά|σιος ἀρξεῖν καὶ |
65 τῶι στα|ίζοντι | ἀντίος τέλομαι, | μῆδὲ συνωμοσί|ας συναξεῖν | μῆτε
70 ἐμ πόλει | μῆτε ἔξοι τᾶς | πόλεως μῆτε | ἄλλωι συντέλε|σθαι· εἰ δέ
τινάς | κα πύθωμαι σύνομνούντας, | ἐξαγγελίω τοῦ | κόσμου τοῖς
75 πλῖ|ασιν. εἰ δὲ τάδε | μὴ κατέχοιμι, | τοὺς (τ)έ μοι θεοὺς, | τοὺς
80 ὥμοσα, ἐμ|μανίας ἡμη|ζιν || πάντας τε καὶ πάσας, καὶ κακίστω(ι) |

113. Oath taken by the Drierian ephebi, promising loyalty to Dreros and the allied Cnossos, but enmity to Lyttos. The dialect shows a strong admixture of κοινή forms, but also retains many of the Cretan characteristics.

3. Αἰθαλέων: cf. Law-Code V.5.—6-7. Πυρωῖπῳι: obscure.—11. ἀγε-

λαῖοι: for ἀγελαῖοι (see 31), ephebi, members of the ἀγέλαι or bands in which the Cretan youth were trained.—11-12. πανάξωστοι: cf. ἀξώστοις ll. 140-141. Whether or not meaning exactly *un-girded*, the epithet probably refers to some characteristic feature of the ephebes' dress.—45. δικᾶν δέ κτλ.: but

ὀλέθρῳ ἐξόλλυσθαι αὐτός τε | καὶ χρέια τὰμά, || καὶ μήτε μοι 85
 γὰν | καρπὸν φέρειν | [μήτε γ]υναῖκας | [τίκτει]ν κατὰ φύ[σιν μήτ]ε
 πάματα · || [εὐορκί]οντι δέ μοι | [τοὺς] θεοὺς, τοὺς | [ᾧ]μοσα,] ἰλέους 90
 ἦμεν | [καὶ πολ]λὰ κἀγαθὰ | δι[δó]μ[ε]ν. ὁμνύω δέ || τὸς αὐτὸς 95
 θεοὺς · | ἥ μὰν ἐγὼ τὸν κόσμον, αἶ κα μὴ ἐξορκίζωντι τὰν ἀγέλαν
 τοὺς τόκα ἐγδυομένους τὸν | αὐτὸν ὄρκον, τόν περ ἄμες ὁμωμόκαμες, 100
 ἐμβαλεῖν | ἐς τὰν βωλάν, αἶ || κα ἀποστάντι, | τοῦ μηνὸς τοῦ Κομόνο- 105
 καρίου ἢ τοῦ | Ἀλιαίου · ἃ δὲ β[ω]λὰ | πραξάντων ἕκα|στον τὸν 110
 κοσμίοντα στατήρας | πεντακοσίους | ἀφ' ἧς κα ἐμβάληι | ἀμέρας
 ἐν τριμήνῳ · || αἱ δὲ λισσὸς εἴη(ι), | ἀγγραψάντων | ἐς Δελφίνιον, | 115
 ὅσσα κα μὴ πράξωντι χρήματα, || τοῦνομα ἐπὶ πατρὸς | καὶ τὸ πλη- 120
 θος τοῦ ἀργυρίου ἐξονομαίνοντες · ὅτι δέ κα πράξωντι, ταῖς ἐται-
 ρείαισιν || δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἶ πεί | τινεν οὐρέωντι 125
 Δρήριοι. || αἱ δὲ μὴ πρά[ξαι]εν ἃ βωλά, α[ὕτοι] || τὰ διπλόα ἀ[πο- 130
 τει]σάντων · πρα[ξάν]των δὲ οἱ ἐρευνταί | οἱ τῶν ἀνθρωπίνων | καὶ
 δασσάσθωσαν || ταῖς ἐταιρείαισιν | κατὰ ταυτά.” | 135

Τάδε ὑπομνάματα τᾶς Δρηρίας χώρας | τᾶς ἀρχαίας τοῖς || ἐπι- 140
 γινομένοις ἀξώστοις · τὸν τε ὄρκον ὁμνύμεν | καὶ κατέχειν. | καὶ οἱ
 Μιλάτιοι || ἐπεβώλευσαν | ἐν τᾷ νέαι νεμονήϊαι τᾷ πόλει τᾷ τῶν 145
 Δρηρίων ἔνεκα τᾶς | χώρας τᾶς ἀμᾶς, τᾶς ἀμφιμαχόμεθα. | Νι- 150
 κατήρ | τᾶς ἀγέλας | || καὶ ἐλαίαν ἕκαστον φυτεύειν καὶ 155
 τεθραμμέναν ἀποδείξαι · ὅς δέ κα μὴ || [φ]υτεύσει, ἀπ[ο]τεισεῖ 160
 στατήρας πεντήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. αἶ κα μὴ ἐξορκίζωντι κτλ.: unless they impose the same oath upon the ἀγέλα, upon those who are passing out from it (?). It is generally assumed that the oath was imposed upon those entering the ἀγέλα, but it is difficult to reconcile ἐγδυομένους with such an interpretation. — 103. ἐμβαλεῖν: εἰσαγγελεῖν impeach. — 104-105. αἶ κα ἀποστάντι: after they have gone out of office. — 115. λισσός: metaphorical use, perhaps insolvent. — 127.

τινεν: τινες. 119.2a. — 132-133. ἐ[ρ]ευ-
 ταί οἱ τῶν ἀνθρωπίνων: the collectors of
 public (in contrast to sacred) funds.
 ἐρευνταί = ζητηταί, πράκτορες. Cf. ἐρευνά
 = ἐρευνάω Eustath. on II 127. — 137.
 τάδε ὑπομνάματα: if this inscription is
 a copy of an earlier one, we may as-
 sume that the early boundaries of Dre-
 ros were actually described in the
 original, but omitted here. — 146-147.
 νεμονήϊαι: for νεομηνῖαι, with remark-
 able metathesis, seen also in Νεμονήιος
 = Νεομήσιος of another inscription.

APPENDIX

SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

PERIODICALS

A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.

Am.J.Arch. = American Journal of Archaeology.

Am.J.Phil. = American Journal of Philology.

Annual British School = Annual of the British School at Athens.

'Αθηνᾶ = 'Αθηνᾶ. Σύγγραμμα περιοδικὸν τῆς ἐν 'Αθήναις ἐπιστημονικῆς ἐταιρείας.

B.C.H. = Bulletin de correspondance hellénique.

Ber.Berl.Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.

Ber.Sächs.Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.

Ber.Wien.Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.

Berl.Phil.Woch. = Berliner philologische Wochenschrift.

Bz.B. = Bezzenberger's Beiträge zur Kunde der indogermanischen Sprachen.

Class.Journ. = Classical Journal.

Class.Phil. = Classical Philology.

Class.Quart. = Classical Quarterly.

Class.Rev. = Classical Review.

Diss.Argent. = Dissertationes philologicae Argentoratenses selectae. Strassburg.

Diss.Hal. = Dissertationes philologicae Halenses. Halle.

Eranos = Eranos. Acta philologica Suecana.

'Εφ.'Αρχ. = 'Εφημερίς ἀρχαιολογική.

Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.

- Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.
 Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.
 Greek Inscr.Brit.Mus. = The Collection of Ancient Greek Inscriptions in the British Museum.
 Hermes = Hermes. Zeitschrift für classische Philologie.
 I.F. = Indogermanische Forschungen.
 I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.
 J.H.S. = Journal of Hellenic Studies.
 Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.
 Jb.f.Ph. = Jahrbücher für klassische Philologie.
 K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.
 M.S.L. = Mémoires de la Société de linguistique.
 Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.
 Mus.Ital. = Museo italiano di antichità classica.
 Neue.Jb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.
 Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.
 Philol. = Philologus. Zeitschrift für das klassische Altertum.
 Rev.Arch. = Revue archéologique.
 Rev.de Phil. = Revue de philologie.
 Rev.Ét.Gr. = Revue des études grecques.
 Rh.M. = Rheinisches Museum für Philologie.
 Trans.Am.Phil.Ass. = Transactions of the American Philological Association.
 Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.
 Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.
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Cf. also the brief statements in the histories of Busolt, I², 192 ff.; E. Meyer, II, 74 ff., 264, 284 ff.; Bury, 47 ff., 53 ff.; also Wilamowitz, Herakles² I, 6 ff. Beloch's extreme skepticism toward the tradition, and particularly his denial of the Doric migration, has fortunately found few adherents among

¹ These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

In the notes some details are added which were intentionally omitted from the text, but also some few important forms which were omitted through oversight or became accessible too late to be incorporated in the text; these last including some forms from the new fragments of Corinna, Berliner Klassikertexte V, ii, 32 ff., which failed to reach me until recently.

The references, except those to the present work which are mostly by section numbers and in **Clarendon** type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's *Griechische Dialekte*, I, 135 would refer to no. 135, but I, 135 to p. 135.

the historians and none among students of the dialects. See Buck, *Am.J. Phil.* XXI, 319.

P. 2, note 2. The "much more problematical" view referred to is that of Kretschmer in the article cited above. Skepticism is now expressed also by Solmsen, *Beiträge zu griech. Wortforschung* I, 93, note 2.

Pp. 6, 7. As a general term covering the Aeolic and the Arcado-Cyprian or Achaeian group, and corresponding to the use by some scholars of either Aeolic or Achaeian in a wider sense, "Central Greek" has been proposed by Thumb in the article cited above, but has not met with favor. We prefer to differentiate the Aeolic of the north and the Achaeian of the south, while recognizing their striking affinities, and, when a term covering both is desired, to speak simply of Aeolic-Achaeian.

P. 6, note. The view referred to is that which is elaborated from the archaeological standpoint by Ridgeway, *Early Age of Greece*, and from the linguistic standpoint by Meister, *Dorer und Achäer*. Against this cf. Ed. Meyer II, 72 "Von archäologischer Seite hat man mehrfach eine 'vor-achaeische' Bevölkerung und Cultur des Peloponnes und eine achaeische Einwanderung Jahrhunderte vor der dorischen construiert. Das sind reine Luftgebilde, über die eine Discussion unmöglich ist, da ihnen jede historische Grundlage fehlt"; and, on the linguistic side, Fick, *Woch.f.Klass. Phil.* 1905, 593 ff.; Thumb, *Neue Jb.* 1905, 385 ff.; Schwyzler, *I. F. Anz.* XVIII, 46 ff.; Buck, *Class. Phil.* II, 245, note.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, *Die Makedonen*.

3. Kühner-Blass I, 26 ff. and the literature cited.

4. Kirchhoff, *Studien zu Geschichte des griechischen Alphabets*, 4th ed. Roberts, *Introduction to Greek Epigraphy*. Larfeld, *Handbuch der griechischen Epigraphik*, 316 ff. Fr. Wiedemann, *Zt. oest. Gymn.* LVIII, 222 ff., LIX, 673 ff.; Klio VIII, 523 ff.

4.1. On $\tau = \sigma\sigma$ see Foat, *J. H. S.* XXV, 338 ff., XXVI, 286 ff. $\tau\acute{\epsilon}\tau\alpha(\rho)\rho\epsilon\varsigma$ etc. in the sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) removes all suspicion from the reading $[\theta]αλάτης$ at Teos (no. 3 B 22-23).

5. Buck, *Class. Phil.* II, 275 ff., and, for further Lesbian examples, Hoffmann II, 355 ff.

8. Brugmann *Gr. Gr.* 29, 32. Hatzidakis, *K. Z.* XXXVI, 589.

9. Solmsen, K.Z. XXXII, 513 ff.; Rh. M. LVII, 600 ff. *θιαρός* occurs in two late decrees of Coreyra and Epidamnus (Inscr. v. Magnesia, nos. 41, 46).

9.2a. Sadée, De Boeot. tit. dial., 80.

10. The change of *ἐν* to *ίν* has nothing to do with the position before vowel or consonant, as was once thought, but is probably due to the proclitic character of the word. Once established, *ίν* passed over to the compounds regardless of their accent. With regard to *ἀπεχομένος* etc., the *ε* was unaccented in the nom., and possibly in these acc. forms (our accentuation of them as *-μένος* is merely for convenience, see 103a). But other examples of *ι* are lacking even for unaccented syllables (cf. *ἐδικάσαμεν* also in no. 16), and without further material it is useless to attempt any more precise formulation of the conditions. Cf. Solmsen, Bz. B. XVII, 335; K. Z. XXXIV, 451. Baunack, Ber. Sächs. Ges. 1893, 118. Buck, Class. Phil. II, 268.

It is not accidental that Pamphylian, which agrees with Arcado-Cyprian in several important features (see p. 8, note), has not only *ι πόλις* = *ἐν πόλει*, but also regularly *ἰς* = *ἐς*, *εἰς*, and that *ἰς* also occurs several times at Vaxos, but rarely elsewhere. Cf. Meister, Ber. Sächs. Ges. 1904, 23.

11. Kretschmer, K.Z. XXXI, 375 ff. For *ἰστώ* cf. also Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 191 ff., 213 ff.; Sommer, Griech. Lautstudien, 94 ff.; Ehrlich, K.Z. XLI, 289 ff.; Buck, I.F. XXV, 257 ff.

For Att. *χίλις* (cf. also 76, 117) the assumed **χίσλιοι* may be dispensed with, if we adopt the view of Wackernagel, I.F. XXV, 329, that *ε* in *ἐλι* gives Att. *λι* by assimilation, for which he cites also Att. *Μαλίχιος* for *Μελίχιος*, *Μηλίχιος*, *μέλλιχος* of the other dialects. Wackernagel also discusses the change of *ε* to *ι* in *ἰμάτιον*, which is the regular spelling in Attic, while elsewhere we find the spelling to be expected (cf. *εἶμα*), namely *ἐμάτιον* (our no. 8.2), *εἰμάτιον*, *εἰματισμός* (cf. Ditt. Syll. 653 passim, 939).

12. Cf. also the ethnicon *Παρόχθεος*, SGDI. 2524 = *Περόχθεος*, A.M. XXXII, 65.

A similar change before *λ* appears in *Δαλφικόν* of the earliest Delphian coins and *Δαλφοί* of an unedited Delphian inscription. Cf. Perdrizet, Rev. Ét. Grec. XI, 422.

13. Buck, Class. Phil. II, 253 ff.

13.3. Boeot. *ποκα*, *οὔποκα* occur in the new fragments of Corinna.

17. Schulze, Gött. Gel. Anz. 1897, 904.

19. Solmsen, K.Z. XXXIV, 551 ff.; Rh. M. LVIII, 612, LIX, 493 ff. Buck, Class. Phil. II, 270.

20. For *Ἀμφικτίονες*, *Ἀμφικτιόνες*, see Kretschmer, K.Z. XXXI, 429, 669. For *αἰσιμνάτας*, *αἰσιμνήτης*, see Solmsen, Beiträge zur griech. Wortforschung

1.58 ff., where *μόλιβδος* beside *μόλιβος* and some other similar cases are discussed.

28. Until there is other evidence that Meg. *Ē* is used for the genuine diphthong *ei*, the forms *τεδε* and *αλε* of the early Megarian inscription (Wilhelm, A.M. XXXI, 89 ff.; cf. Solmsen *ibid.* 342 ff.; Baunaek, *Philologus* LV, 474; Keil, *Gött. Nachr.* 1906, 231 ff.; Schwartz, *ibid.* 240 ff.), though taken as *τειδε* and *αλλει* by Keil, are best understood, with Solmsen, *Beiträge zur griech. Wortforschung* I, 96, as *τηδε*, which occurs IG. VII.52, and *αλλη*. Cf. 132.6, where they are so cited.

28*a*. The lexicons give *εκτῖσις*, doubtless because of *τίσις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *εκτεισις* is decidedly the more usual in the papyri (Mayser, *Gram. d. Papyri*, 91), thus agreeing with Ion. *εκτεισις* (SGDI.5532.17) and Arc. *εστεισις* (no. 18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

34*a*. For *τῶτο* = *τοῦτο*, cf. Kretschmer, K.Z. XXXIX, 553 ff.

35*a*. Cf. Schulze, *Quaestiones Epicae*, 52 ff.; *Gött. Gel. Anz.* 1897, 904. Hoffmann II, 430 ff. Solmsen, *Untersuchungen zur griech. Laut- und Verslehre*, 169 ff.

38. For Attic cf. Meisterhans 67 ff.

39. For Attic cf. Meisterhans 36 ff.

41.1*a* and 94.6. Cf. Buck, *Class. Phil.* II, 263 ff., where Arc. *κεπί*, A.M. XXXI, 229, was overlooked; and most recently, on the situation in Lesbian and Boeotian, Nachmanson, *Glotta* II, 135 ff. But further inscriptional evidence is wanted before the question can be regarded as settled.

41.2. For *ω* from *ao* in all dialects, not West Greek *ā*, cf. Buck, *Am. J. Phil.* XXI, 321; Ehrlich, K.Z. XL, 355 ff. Otherwise Jacobsohn, *Philologus* LXVII, 35. For Boeot. *Σανκράτεις* etc. cf. also Buck, I.F. XXV, 262 ff.

41.4. It is the prevailing view that original *āfo* or *āfw* gives Att. *εω*, never *ω*, and that e.g. Att. *τιμωρός, κοινών* must be from **τιμᾶ-φορός* or **τιμᾶ-φωρός*, **κοινᾶφών*. Cf. Wackernagel, K.Z. XXVII, 263; Johansson, *Bz.* B. XV, 169; Eulenberg, I.F. XV, 138. Against this rightly Ehrlich, K.Z. XL, 351 ff., although the conditions governing the distribution of Att. *εω* and *ω* are still in part obscure.

41.4*a*. Hoffmann III, 281, 522; Smyth 343 ff.; SGDI.5278, 5311.

41.4*c*. Buck, *Glotta* I, 131 ff.

42.1. For Dor. *η* even from *εφα*, cf. also Ahrens II, 193; Kühner-Blass I, 203; Thumb, *Griech. Sprache im Zeitalter des Hellenismus*, 93 ff.; Zupitza, K.Z. XLII, 75. The change is not merely late Doric. Aside from *ἦρ, βλήρ* in Aleman, *κρής* in Aristophanes, etc., some of the inscriptional examples

are very early, e.g. Ther. Κληγόρας IG.XII.iii.1461. Delph. ἐννῆ, not previously quoted, occurs B.C.H.XXVII,22,26.

Like Rhod. Ἀγῆναξ also Ion. Ἠγῆναξ SGDI.5616.13 (Smyrna), Ἀρχῆναξ ibid.5471b (Thasos) in contrast to Ἀρχεάνακτος ibid.5691 (Erythrae).

42.2. For Dor. η from $\epsilon\tilde{a}$ cf. also Kühner-Blass I,203; Bechtel, Bz.B. XXI,231; Björkegren, De sonis dial. Rhod., 50; Solmsen, Berl.Phil.Woch. 1904,662; Wilhelm, Oest.Jhrb.IV,80 (Arc. Πανῆς = Meg. Πανέας). Note also Arg. Τρνγῆς, our no. 82.

42.5a. Sadée, De Boeot. tit. dial., 84 ff.

42.5b. For ω in Tarentine writers, e.g. $\tau\acute{\iota}\omega\varsigma$ = $\tau\acute{\epsilon}\omega\varsigma$, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544.

42.5d. J. Schmidt, K.Z.XXXVIII,39 ff. Cret. κοσμώντες etc., Solmsen, K.Z.XXXII,532 ff. Delph. ποιόντων, Heracl. ποιόντασσι, Buck, Glotta I, 130. Mess. ποιόντι occurs Inschr.v.Magnesia 43.29.

42.6. Delph., Heracl. ποιῶντι, Buck, Glotta I,129.

44.1. It is commonly held that $\alpha\alpha$ gives West Greek \bar{a} . But cf. Buck, Class.Phil.II,255 ff.

46. J. Schmidt, K.Z.XXXII,321 ff.

49.1. Π]οισοίδανι, A.M.XXXII,304.

49.3. ὁδελός is also attested for Achaean, Ἐφ. Ἀρχ.1908,97. It was doubtless common to all the West Greek dialects.

50-55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff.

51. Meister, Dorer und Achäer I,38 ff.,58,87 ff.

52a. J. Schmidt, K.Z.XXXIII,455 ff. Solmsen, K.Z.XXXII,273 ff.; Untersuchungen zur griech. Laut- und Verslehre,186 ff.

52b,c. Thumb, I.F.IX,336 ff.; I.F.Anz.XIV,9, XIX,19. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 187 ff. Sommer, Griech. Lautstudien, 90 ff.

54. Wackernagel, K. Z. XXV, 260 ff. Kretschmer, K. Z. XXI, 440 ff. Schulze, Quaestiones Epicae, 6 ff., 84 ff., 352 ff. Hoffmann III, 372, 391 ff., 407 ff. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 181 ff., 302 ff.

The history of $\sigma\mathfrak{f}$ in $\acute{\epsilon}\acute{\iota}\sigma\mathfrak{f}\acute{o}\varsigma$ etc. is so nearly parallel to that of $\nu\mathfrak{f}$ etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the \mathfrak{f} of $\sigma\mathfrak{f}$ survives longer than that of $\nu\mathfrak{f}$ etc., e.g. in the Law-Code $\mathfrak{f}\iota\mathfrak{r}\mathfrak{f}\acute{o}\mu\iota\omicron\mu\iota\omicron\rho\omicron$ beside $\kappa\omicron\epsilon\tilde{\iota}\nu\acute{\omega}$ and $\kappa\alpha\lambda\acute{\omega}\varsigma$; and perhaps also in the case of Hom. $\tilde{\iota}\omega\varsigma$ and $\rho\acute{\omicron}\tilde{\iota}\omega\varsigma$, on which most recently Jacobsohn, Hermes XLIV, 79 ff.

55. $\beta\rho$ = $\mathfrak{f}\rho$. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 175 ff.

57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

58*b*. In connection with Argol. *ἰαρός* mention should have been made of *ἰκέτας*, no. 75. Cf. Sommer l.c., 24.

59.1. Meister, Dorer und Achäer I, 7 ff. Meister's view that the change was restricted to Sparta is untenable. A new exception is our no. 69. See also p. 288.

59.2. Meister *ibid.* 55 ff.

60. Weisschuh, De rhotacismo linguae Graecae.

60.1. Meister II, 49 ff.

60.3. Hoffmann III, 576 ff.

61. Kretschmer, K.Z. XXXII, 513 ff. Buck, Class. Phil. II, 247 ff.

61.6. *ἥμισος* (τὸ *ἥμισον*) in Phocis, Rhodes, and Astypalaea is probably a contamination of *ἥμισσος* with *ἥμισυς* of the κοινή.

63. On Cret. Πύτιος, Meister, Dorer und Achäer I, 78 ff.

64. Meister, Dorer und Achäer I, 25 ff.

67. Kretschmer, K.Z. XXII, 426 ff. Jacobsohn, K.Z. XLII, 264 ff.

68. Brugmann, Gr. Gr. 112 ff., with literature cited.

68.2. In calling the γ of γέφυρα unexplained I had overlooked for the moment the probable explanation that it is due to dissimilation from the φ. So also Dor. γλέπω (Aleman), γλέφαρον (Aleman, Pindar, etc.) = βλέπω, βλέφαρον. Cf. Solmsen, Ueber dissimilations- und assimilationserscheinungen bei den altgriechischen gutturalen, 5; Mansion, Les gutturales grecques, 60.

68.1*a*. δαύχια is now attested for Cyprian also. Cf. Δανχναφορίζω, Meister, Ber. Sächs. Ges. 1908, 2 ff.

69.3. Schulze, K.Z. XXXIII, 318 ff. Kretschmer, K.Z. XXXV, 608.

69.4. Like ἑππασις is ἀππασάμενος, from *ἀν-ππᾶ-, in the new fragments of Corinna.

71*a*. Brugmann, Gr. Gr. 80. Jacobsohn, K.Z. XLII, 274.

72. Solmsen, A. M. 1906, 347 ff.; Beiträge zur griechischen Wortforschung I, 106 ff.

73 ff. On relics of Aeolic νν etc. in Chios and other once Aeolic, later Ionic, territory in Asia Minor, see 184*a*; at Eleusis (Ἰμμάραδος), Solmsen, Rh. M. LVIII, 623; in Macedonian, Solmsen, I. F. VII, 48, Hoffmann, Die Makedonen, 125 ff.

76. On the difficult question whether in the intermediate stage of the development of σμ etc. σ became z or h, cf. Sommer, Griech. Lautstudien, 25 ff. and the literature cited.

77.2. $\nu\sigma$ + consonant may arise in new formations and undergo the same development as secondary intervocalic $\nu\sigma$. Cf. Lesb. $\epsilon\kappa\kappa\omicron\iota\sigma\tau\omicron\varsigma$, 116*a*, and Corcyr. $\epsilon\kappa\lambda\omicron\gamma\iota\zeta\omicron\upsilon\sigma\theta\omega$, 140.3*b*.

77.3. $\alpha\eta\gamma\kappa\omicron\iota\sigma\alpha\nu$ etc. in a late inscription of Cyrene I suspect of being an artificial, not an inherited, Aeolism. Cf. *Class.Phil.* II.272.

80. For $\rho\rho$, especially in Boeotian, cf. Solmsen, *Rh.M.* LIX, 486 ff. But in just what dialects, besides Attic, West Ionic, Arcadian, Elean, and Theraean, $\rho\rho$ is to be recognized as normal, cannot be determined with any certainty from the existing evidence. In some dialects where we find a few examples both of $\rho\rho$ and of $\rho\sigma$, or even of $\rho\sigma$ only, the latter may be so late as to be easily attributable to $\kappa\omicron\alpha\nu\eta$ influence. But it is also possible that in some dialects $\rho\rho$ was only an occasional colloquialism and that $\rho\sigma$ was preserved, even without external influence, in careful speech. Cf. 86, p. 68. The isolated $\kappa\acute{\alpha}\rho\rho\omega\nu$ (also in Tim. Loer. and Plut. *Instit. Lac.*) is especially significant. But we do not feel warranted as yet in assuming that $\rho\rho$ was common to the West Greek dialects in general.

81. For $\mathbf{T} = \sigma\sigma$ in Ionic, cf. 4.4.

81*a*. On late Cretan $\theta\acute{\alpha}\lambda\alpha\theta\theta\alpha$ etc., cf. Thumb, *Neue Jb.* 1905.391; Meister, *Dorer und Achäer* I, 68 ff. But against the latter's understanding of $\epsilon\gamma\rho\alpha\pi\sigma\epsilon$ of the Law-Code as $\epsilon\gamma\rho\acute{\alpha}\pi\sigma\epsilon = \epsilon\gamma\rho\acute{\alpha}\phi\theta\eta$, cf. Jacobsthal, *I.F.* XXI, Beiheft, 18 ff.

81*b*. Schulze, *Gött.Gel.Anz.* 1897, 900 ff.

82. Lagercrantz, *Zur griech. Lautgeschichte*, 19 ff. For $\sigma\sigma$ add Coan $\delta\sigma\sigma\omicron\varsigma$, Calymn. $\delta\kappa\alpha\sigma\sigma\acute{\epsilon}\omega$.

84. On the question of Megarian $\delta\delta$ or ζ , cf. Lagercrantz, *Zur griech. Lautgeschichte*, 27. Meister, *Dorer und Achäer* I, 160. Earlier inscrip-tional evidence is needed to settle the matter.

The Rhodian vase with the inscription containing $\Delta\epsilon\iota\varsigma$ is now published by T. L. Spear in *Am.J.Phil.* XXIX, 461 ff. There seems to be no reason to doubt its Rhodian provenance.

84*a*. Note also Boeot. $\phi\rho\acute{\alpha}\tau\tau\omega$ (Corinna) = $\phi\rho\acute{\alpha}\zeta\omega$.

85.1. Buck, *Class.Phil.* II, 266, with literature cited.

86 and 96. Mücke, *De consonarum in Graeca lingua praeter Asiaticorum dialectum Aeolicam geminatione*.

87. On $\delta\acute{\alpha}\kappa\tau\upsilon\lambda\omicron\varsigma$, cf. Brugmann, *I.F.* XI, 284 ff.

88. Kretschmer, *K.Z.* XXXIII, 603 ff.

89.1. G. Meyer, 304 f. A sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) shows a doubling of dentals after a consonant, e.g. $\delta\kappa\tau\tau\acute{\omega}$, $\epsilon\kappa\tau\tau\eta$, $\eta\gamma\epsilon\iota\chi\tau\theta\eta\sigma\alpha\nu$, and, in sentence combination, $\epsilon\kappa\tau\tau\acute{\omega}$, $\epsilon\kappa\tau\tau\acute{\omega}\nu$.

89.3. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 165 ff.

89.5. Brugmann, Grundriss II.i, 44 ff., with literature cited.

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss. Arg. IX, 351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.1. The type of crasis seen in *τάριστερόν*, that is really elision as we believe, is the usual one in Argolic. Another instance is seen in Πολυμέδης ἐποίει *ἡργείος* (ὁ Ἀργείος). B.C.II.XXIV.448. Epid. *ταῖσκαπιεῖ* (τῶι Αἰσ-) is disputed, cf. IG.IV.1203. Cf. also Rhod. Ἀμοιβίχῳ (ὁ Ἀμ-), no. 97; Arc. *τὰπόλλωνι* (τοῖ Ἀπ-), Ἐφ. Ἀρχ. 1903, 178.

94.6. See above, p. 290.

94.7. end. In view of the frequent elision in Argolic (above, note to 94.1), Aegin. *ῥοῖκος* is more probable than *ῥοῖκος*.

95. Günther, Die Präpositionen in den griechischen Dialektinschriften, I.F.XX.37 ff. Solmsen, Rh.M.LXII, 329 ff. Kretschmer, Die Apokope in den griechischen Dialekten, Glotta I, 34 ff.

πέρ before vowels, as in Delph. *πέροδος*, occurs also in Thess. *πὲρ ἱερῶν*, no. 28.40, Cyp. *περ' Ἐδάλιον*, no. 19.27, in Boeot. *περάγῃς* = *περιωγῃς*, in the new Corinna fragments, and in the Locrian or Aetolian ethnicon *Περόχθεος* A.M.XXXIII, 30.

With Thess. *ἀπ*, *ἐπ*, cf. *ἀππήμεψι* and *ὑββάλλειν*, once each in Homer.

102. Sommer, Zum inschriftlichen *νῦ ἐφελκυστικόν*, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

105.1*a*, 2*b*. Solmsen, Rh.M.LIX, 494 ff.

106.1*a*. Thess. *-οι* from *-οιο*, Ahrens I, 222; Hoffmann II, 533; J. Schmidt, K.Z. XXXVIII, 29 ff.; as original locative, Brugmann, Gr.Gr. 225; as original genitive in *-οι* and cognate with Lat. *-i*, etc., Kretschmer, Glotta I, 57 ff. I am convinced of the correctness of the first-named view, as preferred in the text. *-οιο* occurs IG.IX.ii.458, 459, 511, 1036.

On Cyp. *-ὄν*, E. Hermann, I.F.XX, 354 ff., but the explanation is not convincing to me.

106.2. On distribution of *-οι*, Buck, Class.Phil.II, 266.

107.1. Keil, Gött. Nachr. 1899, 151 ff.

107.3. On *-εσσ*, Buck, Class.Rev.XIX.249 ff.; Class.Phil.II, 273 ff. On *-ους* (cf. also 226, 279), G. Meyer 475, and most recently Sommer, I.F.XXV, 289 ff.

107.4. Buck, Class.Phil.II, 266 ff., with literature cited.

Cret. *θυγατέρας* etc. It is of course not accidental that the analogical introduction of *-ας* beside *-ας* (*θυγατέρας* also occurs) is found in just that dialect in which the *ā*-stems show by-forms in *-ας* and *-ας* (104.8).

108.2. On the question of Thess. Ἰπποκράτης etc., cf. Hoffmann, Philologus LXI,245, LXII,155 ff.; Beehtel, Hermes XXXVII,631 ff.

Boeot. Μένει etc. (full material in Sadée, De Boeot. tit. dial., 50 ff.) are generally taken as τ -stem forms, either vocatives or nominatives without ς . Cf. Kretschmer, K.Z. XXXVI,268 ff.; Meister, Ber. Sächs. Ges. 1904,32. But as forms in $-\eta$ are not found in the dialects which keep the τ -inflection, while vocatives in $-\eta$ from σ -stems are known and Boeotian shows the σ -inflection in other case-forms, we prefer to assume that these forms too belong to the adopted σ -stem type. Still different views, but too general and vague to carry conviction, are expressed by Sadée l.c., and Solmsen, Berl. Phil. Woch. 1906,181.

111.4. $-\eta\varsigma$ is probably not from $-\eta\upsilon\varsigma$, like $\beta\hat{\omega}\varsigma$ beside $\beta\hat{o}\varsigma$ from $*\beta\hat{o}\upsilon\varsigma$ (37.1), but owes its η to the analogy of $-\eta\omicron\varsigma$ etc. Dat. pl. Μαντινέσι in an Elean decree (SGDI.1151.17) shows a similar extension of η at the expense of $\epsilon\upsilon$, and is perhaps the Arcadian, rather than a true Elean, form.

112.6. Cf. Lac. dual ἐπάκοε beside ἐπακόῳ, no. 67, note.

114.1. The new fragments of Corinna bring the first evidence of $\hat{\iota}a$ in Boeotian. On the use of Cret. $\hat{\iota}\hat{o}\varsigma$, Buck, Class. Phil. I,409 ff. On $\pi\rho\hat{\alpha}\tau\omicron\varsigma$, $\pi\rho\hat{\alpha}\tau\omicron\varsigma$, Buck, Class. Phil. II,255 ff.

114.3. With $\tau\rho\hat{\iota}\varsigma$ as nom., and $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ as acc. (107.4), cf. $\tau\acute{\epsilon}\tau\omicron\rho\omicron\varsigma$ as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

114.5. $\pi\epsilon\upsilon\tau\hat{o}\varsigma$ is attested also for Amorgos (IG. XII.vii.301.5), but here it is due to the analogy of $\pi\acute{\epsilon}\nu\tau\epsilon$, not to assimilation of $\pi\tau$ to $\tau\tau$ as in Crete.

116. On Lesb. $\acute{\epsilon}\kappa\omicron\iota\sigma\tau\omicron\varsigma$ etc., Buck, Class. Rev. XIX,242 ff. Thess. $\acute{\iota}\kappa\omicron\sigma\tau\omicron\varsigma$ occurs IG. IX.ii.506.47.

119.2a. J. Schmidt, K.Z. XXXVI,400 ff.

122. On the distribution of $\tau\hat{o}\acute{\iota}$ and $\acute{o}\acute{\iota}$, cf. Solmsen, Rh. M. LX.148 ff.; Buck, Class. Phil. II,253. But the West Thess. $\tau\hat{o}\acute{\iota}$ there mentioned is to be taken as dat. sg. $\tau\hat{o}\acute{\iota}$ as read IG. IX.ii.241.

123. Cf. also Thess. $\omicron\hat{\upsilon}\nu\upsilon\epsilon$, IG. IX.ii.460.5.

125.1. Buck, Class. Phil. II,259 ff.

126. Elean should have been mentioned among the dialects which show the relative use of the article. Cf. no. 60.11,12.

129.2a. On Loer. $\varphi\hat{o}\tau\iota$, cf. Wackernagel, Rh. M. XLVIII,301 ff.; J. Schmidt, K.Z. XXXIII,455 ff.

129.3. Buck, Class. Rev. XIX,247.

132.2. Buck, Class. Phil. II,256. While it would be not at all surprising to find $\delta\pi\epsilon\iota$ etc. in other dialects than West Greek and Boeotian (cf. 224a), we know no certain examples as yet. Arc. $\tau[\epsilon]\hat{\iota}\delta\acute{\epsilon}\rho\acute{\iota}$, as read by Wilhelm, A.M. XXXI,228, is very doubtful.

132.4. J. Schmidt, K.Z. XXXII, 412 ff.

132.9. Buck, Class. Phil. II, 255. Boeot. *ποκα*. οὐ *ποκα* are now attested in the new fragments of Corinna. Lac. *ῥκα*, Ἐφ. Ἀρχ. 1900, 159.

132.9a. Cret. *ᾶς* always means *so long as*, never *until*. Cf. Jacobsthal, I.F. XXI, Beiheft. 118. So in Heraclian (Heracl. Tab. I. 100), *until* being expressed by *ἄχρι ὧ*.

133.5. Delph. *ἔξος* (not in Wendel's Index) B.C. II. XXII, 321.

135. 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F. XX, 1 ff.

135.4. Buck, Class. Phil. II, 264, with literature cited.

135.6a. Of the numerous discussions of the relation of *πρός* to *πρότί* the most recent is that of Jacobsohn, K.Z. XLII, 279 ff.

135.6b. J. Schmidt, K.Z. XXXVIII, 17 ff. Thumb, Neue Jb. 1905, 396. Zubatý, I.F. Anz. XXII, 59 ff. Kretschmer, Glotta I, 41 ff.

136.2. In addition to Miss Kellermann l.c., 75, and Günther l.c., 132, cf. Solmsen, Rh.M. LXI, 495 ff.

136.8. On Delph. *ἀντὶ φέτεος*, Buck, I.F. XXV, 259 ff.

136.11 (addition). *ἐπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

138.3. Buck, Class. Phil. II, 256 ff.

139.2. For *-νθο* etc. we prefer the older explanation, as given in the text, to Schulze's suggestion quoted by Sadée, De Boeot. tit. dial., 23.

141. Buck, Class. Phil. II, 257 ff., with literature quoted.

142. Buck, Class. Phil. II, 251 ff.

143. Schulze, K.Z. XXXIII, 126 ff.

144a. For Ion. *ἦνεια*, add *ἦνείχθησαν* from Ephesus (see above, to 89.1).

146.1. *λελάβηκα* is also Arcadian, cf. no. 18.14.

147.3a. Solmsen, K.Z. XXXIX, 215.

148. G. Meyer, 203, 413. Meisterhans 169. Hatzidakis, Ἀθηνᾶ VIII, 458 ff.

150. Schulze, Hermes XX, 191 ff. Solmsen, Rh.M. LIX, 161 ff. Until recently all the known East Ionic examples were from Chios, Teos, or Erythrae. Now also from Miletus *ἐξαμόσει* SGDI. 5196, *κατακτείνουσιν* Jb. Arch. Inst. 1906, Anz., 16.

151.1. On aor. subj. *σᾶ* cf. Solmsen, Rh.M. LXI, 164 ff. That Arc. *βωλεύσανται*, Inschr. v. Magnesia 38.46, wrongly corrected to *βωλεύσ(ω)νται* by Kern, belongs here, is pointed out by Meister, Ber. Sächs. Ges. 1904, 10, and had also been recognized independently by me. But Epid. *ποιῆσαι*, reckoned here by Solmsen, I prefer to regard as an optative (177).

151.2. There is no certainty that Thess. *δενᾶεται* (no. 27) and Arc. *κακριθέε* (no. 16.15) are to be so understood, rather than as *δενᾶεται, κακριθέε*, though we regard the former as more probable. The Arcadian form is also taken by some as *κακριθέε* $\hat{\epsilon}$, and the contracted *ἐσδοθή* occurs in the later no. 18.52.

152.4. A still different type, with the optative sign added directly to σ , is seen in Cret. *φέρκοιεν* SGDI.4982, and also in *διαλύσαι* *ibid.* 5001, if the latter is really an optative.

157. Hoffmann I, 263 ff., II, 574 ff. Buck, *Class. Phil.* II, 274 ff.

158. Buck, *Class. Phil.* II, 265.

159. In Delphian there are several other examples of $-\acute{\omega}\omega$ (see Wendel's Index 190 ff.) but none certain of $-\acute{\eta}\omega$. For *συλῆοντες*, which occurs twice among over two hundred instances of *συλέοντες*, is perhaps only a graphic variant. Cf. J. Schmidt, *Pluralbildung d. idg. Neutra*, 329. For Boeotian add *στεφανώμεν* from Thespieae, B.C.H. XXV, 361. *στεφανῶι* occurs also at Eleusis, but here only as the result of the confusion between *οι* and *ωι* (Meisterhans 66). It is not clear whether the late Lesb. *τίμαι, στεφάνοι* are from $-\acute{\alpha}\epsilonι, -\omega\epsilonι$ or from $-\acute{\alpha}\epsilonι, -\omega\epsilonι$ (in either case we should expect *στεφανῶι*), or are simply the Attic forms and to be accented *τιμᾶι, στεφανῶι*.

161.1. J. Schmidt, *Ber. Berl. Akad.* 1899, 302 ff.

161.2. J. Schmidt, *Pluralbildung der idg. Neutra*, 326 ff. For Dor. *μοιχάω* (Cret. *μοικίῶν*) = usual *μοιχεύω*, cf. Wackernagel, *Hellenistica*, 7 ff.

164.3. For $-\sigma\sigma\iota\varsigma$ cf. Buck, *Class. Rev.* XIX, 244 ff.

164.7. Solmsen, *Beiträge zur griech. Wortforschung* I, 116 ff.

164.8. Buck, *Class. Phil.* II, 267. Jacobsen, *Philologus* LXVII, 29. Solmsen, *Beiträge zur griech. Wortforschung* I, 98 ff.

165.4. The origin of this class, which is of course to be distinguished from that of the agent-nouns in Att. $-\epsilon\acute{\omega}\nu$. Ion. $-\acute{\omega}\nu$, but Dor. $-\acute{\alpha}\nu$, from $-\acute{\alpha}\phi\omega\omega$ (41.4), is obscure. Cf. Brugmann, *Grundriss* II, 301.

166.1. Buck, *Class. Phil.* II, 267. Solmsen, *Beiträge zur griech. Wortforschung* I, 98.

166.2. Solmsen, *Rh. M.* LIX, 498 ff.

168 a-d. Sadée, *De Boeot. tit. dial.* 17 ff. Solmsen, *Rh. M.* LVIII, 603 ff., LIX, 596 ff.

169-178. Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 296), may be mentioned: K. Meister, *Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften*, I.F. XVIII, 133 ff.; Rütgers, *De accusativi, genetivi, accusativi usu in inscriptionibus archaïcis Cretensibus*, Bonn 1905; Jacobsthal, *Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften*, I.F.

XXI, Beiheft; Edith Frances Claplin, *The Syntax of the Boeotian Dialect* (Bryn Mawr dissertation).

174. Jacobsthal, l.c., 87 ff., whose Arcadian examples, however, should be replaced by those given in our text.

176. Jacobsthal, l.c., 93 ff.

177. Jacobsthal, l.c., 90 ff.

178. Jacobsthal, l.c., 83 ff.

179. Buck, *Class. Phil.* II, 258 ff., with literature cited. Jacobsthal, l.c. XXI, Beiheft, 143 ff. Jacobsohn, *K.Z.* XLII, 153.

182. Among the important Ionic characteristics should have been mentioned: Contraction of *ον* to *ω*. 44.2.

274-280. Thumb, *Die griechische Sprache im Zeitalter des Hellenismus*. Buck, *The General Linguistic Conditions in Ancient Italy and Greece*, *Class. Journ.* I, 99 ff.¹ Wahrmann, *Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus*.

279. More commonly known as the Achaean-Doric *κοινή*, after Meister II, 81 ff. See Buck, *The Source of the so-called Achaean-Doric κοινή*, *A.J. Ph.* XXI, 193 ff.

¹ The portion of this article which deals with Greece, and also the statements in the text, are condensed from a more comprehensive but unpublished study of this subject.

GLOSSARY AND INDEX

In the alphabetical arrangement the presence of *ϕ* is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus (ϕ)ικατι, i.e. ϕικατι or ικατι, stands in the position of ικατι, and να(ϕ)ός in the position of ναός. ρ stands in the position of κ.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. *ē, ō, h*, by *η, ω, ε*, or Cret. *π, κ*, by *φ, χ*. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in Clarendon type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heracleian Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

ά = *á*. 58*a*

άφάταται Lac. 53

άβέλιος Cret. = ἡλιος. 41.3

άβλοπία Cret. = άβλαβία. 5

άγαίος Delph., *admirable*, *wonderful* (?). Cf. Etym. Mag. άγαῖος· ἐπιφθονον ἢ θαυμαστόν. No. 51 D38, note

άγαλμα = *ανάθημα*. No. 35, note

άγαλματοφώρ El. = *ιερόσυλος*. 107.1, no. 60.13, note

άγαρρις West Ion., *assembly*. 5, 49.2, 80 with *a*

᾿Αγασιλέφω Eub. = ᾿Αγασίλω. 41.4, 53

άγέλαι Cret., *bands* in which the Cretan youth were trained

άγελάοι Cret., *ephebi*, members of the *άγέλαι*. 31, no. 113.11, note

άγερσις East Ion., *assembly*. 49.2

᾿Αγλαω-, ᾿Αγλω-. 41.2

άγνέω = *άγω*. 162.6. *άχρηκότας*, 66

᾿Αγόλαος Meg. = ᾿Αγέλαος. 167

άγορά Delph., Thess. = *έκκλησία*

άγορανομέω Thess., *preside over the assembly*, like Att. *έπιστατέω*. See preceding. In other states the *άγορανόμοι* were officers in charge of the market etc.

άγόρασις Boeot, 164.3

άγρέω Lesb., El., *άνγρέω* Thess. = *αιρέω*. Lesb. *άγρέθεντες, καταγ[ρέ]θηι, κατάγρεντον, προαγρημένω*. El. *έξαγρέδν*. Thess. *έφάγγρενθειν*. So also Lesb. *άγρεσις*, Thess. *άγγρεσις* = *αἵρεσις*. Cf. Hom. *παλινάγρετος, αὐτάγρετος*. Akin to *άγρα*

άδεαλτώχαιε El., from *άδεαλτώ* = *άδηλώ*, *άφανίζω*. 59.3, 152.4, no. 61.12, note

άδελφεός = *άδελφός*. 164.9

άδευπιαί Cret. = *άδελφαί*. 71, 164.9

άδηλώω Heracl., *make invisible*

άδηνέως *without fraud, plainly*. Chian *άδηνέως γεγωνόντες, calling out plainly*, no. 4 B. Cf. Hesych. *άδηνέως· άδόλως, άπλώς, χωρίς βουλής*

άδος ό Ion., *decree*. See *ανδάνω*

άέλιος = ἡλιος. 41.3

άζαθός Cyp. = *άγαθός*. 62.4

άζετώ Delph., *convict*. 77.2, no. 53.17, note

᾿Αθαββος Delph. = ᾿Αθαμβος. 69.3

αι West Greek, Aeol. = *ει*. 134.1, 2*c*

αι Dor. etc. = ἡ adv. Cret. *αι* also final and temporal. 132.5, 8*a*, 9*a*

αι Lesb., *αιί* Ion., *αιν* Thess. = *αιε*, 133.6

αἰδασμος Ion., *under perpetual lease*. 133.6
 αἰεῖ Cypr., Phoc. = αἰ. 53, 133.6
 αἰλέω Cret. = αἰρέω. 12
 αἶλος Cypr. = ἄλλος. 74b
 αἰλότριά El. = ἀλλότριά. 74b
 αἰμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. αἰμάτια· ἀλλάντια
 αἰμίονος Lesb. = ἡμίονος. 17
 αἰμίσυς Lesb. = ἡμίσυς. 17, 61.6
 αἰν Thess. = αἰε. 133.6
 αἶνος Delph., Meg., *decree*. Cf. Et. Mag. αἶνος· ψήφισμα and Hesych. s.v.
 αἰρεῖς Ther. = αἰρεῖς. 78
 αἶσα, *share*. 191
 αἰσινάτας, αἰσινωνῶντες Meg. = αἰσιν-
 μνήτης etc. 20 with App., 258
 Αἰσιόδος Lesb. = Ἡσιόδος. 17
 ἀκεύω Cret. = ἀχεύω
 ἀκρατής Ion. = ἄκρος. Cf. καρτερός
 ἀκρόθινα τά Delph. = ἀκρόθινα (or
 ἀκρόθις, reading τὰν ἀκρόθινα). 58c,
 no. 51D47, note
 ἄκρος Corcyr. = ἄκρος. 58c
 ἄκροσκιραῖαι Heracl., *heights covered
 with brushwood*. 58c
 ἄρλανδός El., *wholly, in full*. 55, no.
 59.4, note
 ἀλία *assembly*. (1) Delph. (no. 51), used
 of the meeting of the phratry; (2)
 Acarn., Corcyr., Heracl., Gela, Ag-
 rig., Rheg. = ἐκκλησία
 ἀλιαία Arg., Mycen. = ἐκκλησία
 ἀλιασμα. (1) Gela, Agrig., *assembly*
 (not in technical sense, cf. βουλᾶς
 ἀλιασμα); (2) Rheg., *decree of the
 ἀλία*
 ἀλιασσις Arg., *act of the ἀλιαία*. 164.3
 ἀλιασταῖ Arc., in form = Att. ἡλιασταί,
 but title of Tegean officials who en-
 forced penalties, etc. (no. 18)
 ἄλιος Arg. 56
 ἄλινσις Epid., *stuccoing*. 77.3a
 ἄλιος Dor., ἄλιος Lesb. = ἥλιος. 41.3
 φαλίσκομαι Thess. = ἀλίσκομαι. 52c,
 89.1
 ἄλλα Lesb., *elsewhere*. 132.5
 ἀλλᾶι Cret., Corcyr., *otherwise*. 132.5
 ἀλλεῖ Meg., Delph., *elsewhere*. 132.2
 ἀλλοπολία Cret. = ἀλλοδημία. Cf. Cret.
 πῶλις = δῆμος
 ἀλλότερρος Lesb. = ἀλλότριος. 19.2
 ἀλλόττριος Cret. 89.4
 ἄλλυ Arc. = ἄλλο. 22

ἄλλυι Lesb., *elsewhere*. 132.4
 ἄλφον Cypr., *plantation*. No. 19.3, note
 ἄλοργός Ion. = ἀλουργός. 44.4
 ἄλωμα Boeot. = ἀνάλωμα. Not an origi-
 nal uncompounded form, but ab-
 stracted from ἀνάλωμα. Hence the
 absence of φ
 ἄμᾶρα Locr. = ἡμέρα. 12, 58b
 Ἀμάριος Ach. 12
 ἄματα Aetol. = ἀδόλως? No. 62.2, note
 ἄμβρ[ό]την Lesb. = ἀμαρτεῖν. 5, 49.2a
 ἄμει Delph. = ὁμοῦ. 132.2
 ἄμέν late Cret. = ἡμεῖς. 119.2a
 ἄμέρα with lenis. 58b
 ἄμές, ἄμης. 57, 58b, 76, 119
 ἀμιθρέω Ion. = ἀριθμέω. 88
 ἄμμες, ἄμμε Lesb., ἄμμέ Thess. = ἡμεῖς,
 ἡμέας. 76, 119
 ἀμμόνιον Delph., *penalty for delay*.
 From ἀναμένω. Cf. Hom. καμμονή =
 καταμονή
 ἀμοιρά Corinth. = ἀμοιβή. 51a
 ἄμπ- in early Cretan words, see under
 ἄμφ-
 ἄμπελωργικός Heracl. = -ουργικός. 44.4
 ἀμπώλημα Heracl., *rebate*. Heracl. Tab.
 I. 108 ff., note
 ἀμφαίνομαι Cret. (e.g. ἀμπαίνε(θ)θαι,
 ἀμπανᾶμενος, ἀμπαντος, ἀν-
 παντος), *adopt*
 ἄμφανσις Cret. (ἀνπανσιν), *adoption*
 (act of). 77.3a
 ἀμφαντός Cret. (ἀνπαντύ), *adoption*
 (condition of, i.e. state of being an
 adopted son)
 ἀμφί. 136.7
 ἀμφίδημα Cret., *ornament*, gen. sg. ἀν-
 πιδῆμας. 112.5
 Ἀμφικτιόνες, -κτύονες. 20
 ἄμφιλλέω = ἀμφιλέγω. 89.3
 ἀμφιμολέω Cret. (e.g. ἀμπιμολέν), *con-
 tend about (in law), litigate*. See μω-
 λέω
 ἀμφίμωλος Cret. (ἀμπιμῶλον), *subject to
 lawsuit*
 ἀμφίσταμαι Heracl., *investigate*. Cf.
 Hesych. ἀμφίστασθαι· ἐξετάζειν
 ἄν = ἀνά. 95
 ἄν Arc. = ἄ ἄν. 58a
 ἄν Arc. = ἄν. 58d
 ἀνάτορ El., see ἀνατος
 ράναξ = ἀναξ. 52
 ἀνασκηθής Arc., see ἀσκηθής
 ἀνατος *immune from punishment*. El.
 ἀνάτορ, Locr. adv. ἀνάτ(ο)s. 53

ἀνδάνω = δοκέω *be approved, voted*, as in Hdt. Cret. ἔφαδε, Ion. ἔαδε = ἔδοξε, Locr. φεραδέκοντα (146.1) = δεδογμένα, ψηφισμένα. Cf. Ion. ἄδος = δόγμα

ἀνδιγάω Locr., *be of divided opinion*. Cf. Hdt. 6.109 δίχα γλίνονται αἱ γνώμαι

ἀνέθαν, ἀνέθιαν, ἀνέθειαν Boeot. = ἀνέθεσαν. 9.2, 138.5

ἀνέθεικαιν Thess. = ἀνέθηκαν. 138.5

ἀνέθεικε Boeot., Thess. = ἀνέθηκε. 16

ἀνεκκλήτως Delph. = ἀνεγκλήτως. 69.3

ἀνελόσθω Lac. = ἀνέλεσθων. 140.3b

ἀνεπίγραφος Heracl. = -γραφος. 5

ἀνέσκη Lac. = ἀνέθηκε. 64

ἄνευν Epid. = ἄνευ. 133.6

ἄνευς El. = ἀνευ. 133.6, 136.4

ἀνθεῖσθαι Heracl., from ἀνίημι. 146.4

ἀνθρίβεντος Ion. = ἀνερίβεντος *not venal*. 167a

ἀνιοχίω Lac. = ἥνιοχέω. 9.5

ἀννίομαι Cret. = ἀννέομαι. 86.5

ἀνοσία Cypr., *impiety*. No. 19.29, note. But neut. pl. ἀνόσια also possible; cf. SGDL 3538, 3544

ἀνπ- in early Cretan words, see under ἀμπ-

ἀνταποδιδώσσα El. = -διδούσα. 89.3

ἀντί. 136.8

ἀντίμολος Cret., *opponent, defendant*. See μωλέω

ἀντιτυγχάνω Arg., Boeot., Delph., Lac. = παρτυγχάνω *happen to be present, or in office* (so nos. 45, 78)

ἄντομος Heracl., *road, path*

ἄντορος Heracl., *a counter-boundary*

ἀντρήιον Cret. = ἀνδρείον. 66

ἄντρώπος Cret. = ἄνθρωπος. 66

ἀνφόταρος Locr. = ἀμφότερος. 12

ἀνώγ Cypr. 191

ἄνωδ' Arc., probably ἄνωδα = ἄνωθεν. 133.2

ἄνωθα Heracl. = ἄνωθεν. 133.1

ἄνωρος Cret., *not of marriageable age*

ἄξιω Lesb. (ἄξιάνει) = ἄξιόω. 162.2

αὐτός East Ion. = αὐτός. 33

ἄπ Thess. = ἀπό. 95

ἄπαγορεύω Cret., *proclaim*

ἄπατος Cret. = ἀνατος, used impersonally, e.g. ἄγοντι ἄπατον ἔμεν, *there shall be no fine for the one who seizes*. 53

ἀπελάδονται Locr. = ἀπελαύνονται. 162.4

ἀπελευθερίζω Delph., Thess. = ἀπελευθερώω. 162.1. Thess. ἀπελευθερεσθένσα, 18, 77.3

ἀπέλλαι Lac. = ἐκκλησίαι. Cf. Ἀπελλαῖος, name of a month. Ἀπέλλαι Delph., name of a festival corresponding to the Attic Ἀπατούρια

ἀπέλλαῖα Delph., *victims for the Ἀπέλλαι*

ἀπέλλω Lesb. = ἀπειλέω. 75

Ἀπέλλων = Ἀπόλλων. 49.3

ἀπέταιρος Cret., *one who is not a member of a εταίρεια*. Law-Code II.5, note

ἀπεχομένος Arc. = -μένους. 10

Ἀπλουν Thess. = Ἀπόλλων. 49.3

ἀπόγραφον Cret. = ἀπόγραφον. 5

ἀποδεδωσθαι Boeot. = -δεδώκασι. 139.2, 146

ἀποδείγνυσθαι Eretr. = -δείκνυσθαι. 66

ἀποδόσσαι El. = ἀποδόσθαι. 85.2

ἀπόδρομος Cret., *a minor*. See δρομεύς ἀποφλέω El. = ἀπειλέω. 75

ἀπολογίττασθη Boeot. = ἀπολογισάσθαι. 82, 85.1, 142

ἀπομωλέω Cret., *contend in denial, deny*. See μωλέω

ἀποπῶνιοι etc. Cret., see ἀποφωνέω

ἀποροά Heracl., *springs or torrents*

ἀποστράψαι Delph. = ἀποστρέψαι. 49.2

ἀποτίνοιαν El. = ἀποτίνοιεν. 12a

ἀποφορά Coan, *carrying off*

ἀποφώνεω Cret. (ἀποπῶνιοι etc.), *bear witness*. See φωνέω

ἀπασάμενος Boeot. = ἀνακτησάμενος. App. 69.4

ἀππεισάτου Thess. = ἀποτεισάτω. 68.2

ἀπύ Arc., Cypr., Lesb., Thess. = ἀπό. 22

ἀπυδεδομίν[ος] Arc. = ἀποδεδομένους. 10

ἀπυδόας Arc. = ἀποδούς. 144

ἀπυδόσμ[ιον] Arc., meaning uncertain. No. 17.28, note

ἀπυτεῖω Arc. = ἀποτίνω. 162.12

ἀπύω Arc., *summon* = poet. ἡπύω, ἀπύω. 191

ἀπώματος Cret., *under oath of denial*

ἄρατρον Cret. = ἄροτρον. 162.2

ἄράω Heracl. (ἄράσσοντι) = ἄρώω. 162.2

ἄργον El. = ἔργον. 12

ἄργύριος Lesb. = ἀργύρεος. 164.6. ἄργυρα, 19.4

ἄργυρρον Thess. = ἀργύριον. 19.3

ἄρεσμιον Phoc., *fee, perquisite*. From ἀρέσκω

ἡρέσται Locr. = ἐλέσθαι. 12, 85.1

ἡρήν Cret. = ἡρήν (Att. inser.), *nom. of ἄρνος*. 52

ἡφρέτευε, ἡρήτευε Arg., *presided*. 55

Ἄρισταιχνος Coan. 69*a*
 ἡάρνησις Heracl. = ἄρνησις. 58*d*
 ἄρρέντερος Arc. = ἄρρην. 80, 165.1
 ἄρρην Att., ἑάρρην El. 49.2, 80
 ἄρρην Ther. etc., ἄρσης Lac. = ἄρρην.
 49.2, 80

Ἄρταμις = Ἄρτεμις. 13.2

Ἄρταμίτιος = Ἀρτέμισιος. 61.3

Ἄρτεμίρια Eretr. = Ἀρτεμισία. 60.3

ἄρτυα Heracl., *devise by will*. Cf. Hesych. ἄρτυμα· διαθήκη, and ἄρτυναι· διαθεῖναι. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. ἄρτυναι (no. 78.2, note), Epid. ἄρτυνοι, Ther. ἄρτυντήρ
 ἀρχιδανυχαφορέω Thess., see δαύχνα
 ἀρχιπτολιάρχῳ Thess., *be the first pto-*
liarch. See πτολιάρχῳ

Ἄρχοκράτης Rhod. = Ἀρχεκράτης. 167

ἀρχός Boeot., Cret., Ion., Locr. = ἄρχων magistrate

ἄς = ἔως. 41.4, 45.4, 132.9*a*

ἄσαντός reflex. pron. 121.4

Ἀσκαλαπίος Thess. = Ἀσκληπίος. 48

ἀσκηθής Arc., used of animals *without blemish*

ἄ(σ)σιστα El., Lac. = ἀγχιστα. 113.3.
 Lac. τοῖς ἄ(σ)σιστα πῶδικες, El. τοῖρ ἐπ' ἄ(σ)σιστα, *those next of kin*. Cf. Cret. οἱ ἐπ' ἀνχιστα (or ἐπάνχιστα) πεπαμένοι *the nearest owners*, Locr. ἐπάνχιστος *next of kin*

ἄστας Epid. = ἀναστας. 77.2

φαστός = ἀστός. 52

ἄτα Cret., *penalty, fine*. 53

ἄταγία Thess., *time when there is no τας*, hence *time of peace*. No. 33, note

ἄτάω Cret. (ἀταμένοι, ἀταθείῃ), *fine*. 53

ἄτε Lac. (hât') = ἦτε *as*. 132.5*a*

ἄτελέν Cyp. = ἀτελή. 108.2

ἀτερόπτιλος (and -ιλλος) Epid., see ὀπτιλος

ἄτερος = ἕτερος. 13.3

Ἀτθόνειτος Thess. = Ἀφθόνητος. 86.2

ἄτι Cret. = ἄτινα. 129.3

ἄττάμιος El. = ἀζήμιος. 84

αὔατα Lesb. = ἄτη. 53

αὔθιν Rhag. = αὔτις. 133.6

αὔρηκτος Lesb. = ἄρηκτος. 55*a*

αὔσαντός, reflex. pron. 121.4

αὔσος Cret. = ἄλος. 71

αὔσωτός Delph., reflex. pron. 33*a*, 121.4

αὔταμαρόν Locr. = αὔθημερόν. 12, 58*b*

αὔταμέριν Cret. = αὔθημερόν. 133.6

ἄφυτάν Coreyr. = ἀντήν. 32

ἄφυτάρ Att. = αὔτάρ. 32, 50

αὔταυτός reflex. pron. 121.4

αὔτει W. Grk., αὔτι Boeot. = αὔτοῦ. 132.2

αὔτεις Boeot. = αὔτοις. 30

αὔτιν Cret. = αὔτις. 133.6

αὔτός. 121.3, 4, 125.2

αὔτοσαντός reflex. pron. 121.4

αὔτούτα Sicil. = εἰντοῦ. 121.4

αὔτώντα Sicil. = εἰντῶν. 121.4

αὔως Lesb. = ἔως. 35

ἄφεδριατεύω Boeot., *serve as ἀφεδριά-τας or official dedicator*. No. 42, note

ἀφέρξοντι Heracl., *shut off* (water by damming). Heracl. Tab. I. 130 ff., note

ἀφέωσθω Arc., from ἀφίημι. 146.4

Ἄφορδίτα Cret. = Ἀφροδίτη. 70.1

ἀφφάνω Cret. = ἀμφάνω. 69.3

ἄφωνος Heracl., *intestate*

ἄχι Dor., *where*. 132.5*a*

ἄχύριος *building to hold chaff*. Cf. Hesych. ἀχυρός· ὁ ἀχυρών. ἀχυροδόκη· ἀποθήκη τῶν ἀχύρων

ἄ(φ)ώς Dor. etc. = ἔως. 35, 41.4

Βαδρόμιος Coan, Rhod. = Βοηδρομιών. 44.2

βαθοῦς Lesb. = βοηθέω. 44.2

βανά Boeot. = γυνή. 68.1

βάρναμαι = μάρναμαι. 88

βασιλάες El. = βασιλῆες. 15

βασιλεύς, official title in many states.

In some the chief magistrate; in others restricted to religious functions, like the ἄρχων βασιλεύς at Athens, e.g. at Chios (no. 4*C*) and Miletus; βασιλεῖς an official body, e.g. in Mytilene (no. 22) and Elis (no. 57)

βάω Dor. = βαίνω. Heracl. ἐπιβῆι, Cret. ἐμβέη (cf. 161.2), also ἐκβῶντας Thuc. 5.77, ἐμβη Ar. Lysist. 1303, etc.

βεβαιωτήρ Delph. = -τής. 164.5

βελίωμα Boeot. = βούλομαι. 49.3, 68.2, 75

βέλλομαι Thess. = βούλομαι. 49.3, 68.2, 75. 3 pl. subj. βέλλουνθην, 27, 139.2

Βέλφαιον Thess. = *Δέλφαιον, Δελφίνιον. 68.2

Βελφοί Lesb., Boeot. = Δελφοί. 68.2

βενέω El. = βυνέω. 18*b*

βέντιστος Dor. = βέλτιστος. 72

βεττόν Lac. = *φεττόν. 86.4

βέφυρα Boeot. = γέφυρα. 68.2
βίδεοι, βίδουι Lac., title of officials. 51
βίετος Cret. = βίος. 167
βοαθοέω, βοαθέω = βοηθέω. 44.2 with α
βοιηθέω = βοηθέω. 31 α
βοικίαιρ El. = οίκιας. 51
βόλιμος Delph., Epid. = μόλιβος. 88
βόλλα Lesb. = βουλή. 75
βολλεύω Lesb. = βουλεύω
Βολοέντα Cret. 44.4, 51
βόλομαι Arc., Cypr., Ion. = βούλομαι. 75 b
Βόρθιος Cret. = Ὀρθιος. 51
βουαγόρ Lac., leader of the βούαι, the bands in which Spartan boys were trained. Nos. 70-73, note
βοών Heracl., cow-shed. 165.4
βροχὺς Boeot., Thess. = βραχὺς. 5
βυβλία Heracl., papyrus marsh. τὰν βυβλίαν Heracl. Tab. I.58 = τὰν βυβλίαν μασχάλαν I.92. See μασχάλα
βύβλιος Heracl., see μασχάλα
βυβλίον = βιβλίον. 20
βωθέω Ion. = βοηθέω. 44.2
βωλόω Boeot., Cret., Arg., etc. = βουλή. 25 with α, 75
Βωρθέα Lac. = Ὀρθία. 51
Βωρσέα Lac. = Ὀρθία. 64
βῶς Dor. = βούς. 37.1
γά W.Gr.k., Boeot. = γέ. 13.3
Γαίάροχος Lac. = γαιήροχος. 53
γαιών Heracl., heap of earth, mound. 165.4
γάμελα Delph. = γαμήλια, wedding cakes. 164.9
γεγράψαται Heracl. = γεγράφαι. 146.3
γεγωνέω Chian, call aloud. 184
γέλαιμι Lesb. = γελάω. 47
γέλαμι = γελάω. 162.4
γενεά family, offspring, also in plural descendants. No. 60.1, note
γερεαφόρος Coan, title of a priestly official. γερηφόρος occurs also in Pserimos near Calymna
γίνομαι = γιγνώμαι. 86.7
γίνος Rhod. = γίνωσ
γίνουμαι Boeot., Thess. = γιγνομαι. 86.7, 162.5
γινώσκω = γιγνώσκω. 86.7
γνῶμαν El. = γνῶμεν. 12 α
γραμματιδδω Boeot. = γραμματεύω. 84.
 So γραμματιστάς = γραμματεὺς in Boeot., Ach., Delph., Epir. as in Hdt.

γράφμα Arg. = γράμμα. 164.4
γραφής Arc. = γραφεύς. 111.4
γράφος El. = γράμμα. 241
γροφεύς El., Argol., Sicyon. = γραφεύς. 5
γροφεύω Argol. = *γραφεύω. 5
Γρόφων Mel. 5
γυμνάδδομαι Lac. γυμνάζομαι. 84
Γυνόππαστος Boeot. 69.4
δαῖσις Cret., division
δακτύλιος Boeot. = δακτύλιος. 87
δάλτος Cypr. = δέλτος. 49.3
δαμέτας Carpath. = δημότης. 167
δαμιεργός Astyp., Nisyrt. = δημιουργός. 44.4
δαμιοργός = δημιουργός. 44.4
δαμιώμεν, δαμιώνοντες Boeot. = ζημιούν etc. 159 with App.
Δαμοκρέω Lesb. = Δημοκρίτου. 18
δαμοσιόια El. = δημοσιόιη. 15, 157 b
δαμοσιῶμεν El. = δημοσιούν. 157 b
δαμοτέλην Lesb. = -τελῆ. 108.2
δαράτα Delph., a ceremonial cake. No. 51 A 5, note
δαρκνά Cret., see δαρχνά
δάρμα Delph. = δέρμα. 12
δαρχμά = δραχμή. Arc., Cypr., El., Coreyr. 49.2 α
δαρχνά Cret. (δαρκνά) = δραχμή. 49.2 α, 69 α
δάτταθθαι, δάττονται Cret. = δάσασθαι, δάσωνται. 82
δαύχνα Thess., Cypr. = δάφνη. ἀρχιδανχαφορείσας, συνδανχαφόροι, Δανχαί[ου]. 68.4 α with App.
δέατοι Arc. = δοκῆ. 139.1, 151.1, 191
δεῖλομαι Delph., Locr. = βούλομαι. 49.3, 68.1, 75
δέκεθαι Cret. = δέχεσθαι. 66, 85.3
δέκνυμι Ion. = δέκνυμι. 49.1
δέκο Arc. = δέκα. 6, 114.10, 116 α
δέκομαι = δέχομαι. 66
δέκοτος Arc., Lesb. = δέκατος. 6, 114.10, 116 α
δέκων Lesb., Chian = gen. pl. of δέκα. 116
δῆλλω Arc. = βάλλω. 49.3, 68.1
δεμελεῖς Epid., leeches. Cf. Hesych. δεμβλεῖς· βδέλλαι
Δεῖνίλας Corinth. = Δεινίλας. 28, 54 d
δέρεθρον Arc. = βάρεθρον. 68.3
Δεὺς Boeot., Lac., Rhod. = Ζεὺς. 84 with App.
δεύω Lesb. = δέω want. 35

δέφυρα Cret. = γέφυρα. 68.2
 δήλομαι = βούλομαι. 25 with *a*, 49.3,
 68.1, 75. El. δηλομήρ, no. 60.5, note
 δημορίων Orop. = δημορίων. 60.3
 Δῆνα Cret. = Ζῆνα. 84, 112.1
 διακνόντων Heracl. = διαγνόντων. 66
 διάλαμψις = διάληψις *distinction*, in late
 Lesb., Cret., etc. Cf. And., Thess.
 Λάμφομαι = λήφομαι, as also in Ildt.
 διαλιαίνω Boeot., see -λιαίνω
 διέ Thess. = διά. 7
 διεγέλα Epid. 162.4
 Διεί = Δί. 112.1
 Διείθεμις Cypr. 112.1
 διέ κί Thess. = διότι. 131
 διηκόσιοι Ion. = διακόσιοι. 117.2
 δικάδδω Cret., El. = δικάζω. 84
 δικάια El., *legal penalties, fines*. ζικάια,
 62.2
 δικάσω Arg. = δικάζω. 89.1
 δικάσκοι officials at Mytilene, *in-*
spectors of justice
 δικαστήρ Locr., Pamph. = -τής. 164.5
 δικάως Lesb. = δικαίως. 31
 δίκνυμι Cret. = δέικνυμι. 49.1
 δίκρεας Cos, Chios, *double portion of*
flesh, a double cut
 δινάκω El., *change, amend*. Cf. δίνω
 Διδόξτος Boeot., Thess. = Διδότος.
 166.2
 δίομαι Cret. = διώκω. 162.10
 διορθωτήρ Coreyr. = -τής. 164.5
 διούο Boeot. = δύο. 24
 διπλεῖ Cret., Heracl. = διπλῆ. Cf.
 132.2
 διπλείος Locr. = διπλός
 διρέσις Cret. = διάρρησις in form. Law-
 Code IX.26, note
 δίφνιος El. = διπλάσιος. 241. ζίφνιος,
 62.2
 δορέναι Cypr. = δοῦναι. 154.1
 δόκημα Arg. = δόγμα. No. 81
 δοκιμάδδω Boeot. = δοκιμάζω. 84
 δουλιζώ Boeot., Phoc. = δουλόω. 162.1
 δριφός Syrac. = δίφρος. 70.2
 δρομεύς Cret., *one who is of age*. Boys
 under seventeen were not allowed to
 enter the gymnasia, which the Cret-
 ans called δρόμοι, and so were termed
 ἀπρόδρομοι
 δυράνω Cypr. = δίδωμι. Cf. Lat. *duim*
 δυέ Lac. = δύο. 114.2
 δυεῖν = δυοῖν. 114.2
 δύο, plural forms δυῶν, δυοῖς, δύας.
 114.2

δυόδεκα = δώδεκα. 115
 δυάδεκα = δώδεκα. 115
 δυωδεκαῖς, δωδεκαῖς Delph. = Ion. δω-
 δεκῆς *sacrifice consisting of twelve vic-*
tims
 δώκω Cypr. = δίδωμι. 162.11
 δῶλα, δῶλος Dor. = δούλη, δούλος. 25 c
 δῶς Cret. = ζῶς. 84
 δῶω Boeot., Cret. = ζῶω. 84.1, 162.7
 ἐ Locr. = ἐκ. 100
 ἔα El. = εἰη. 15, 31
 ῥεαδεκότα Locr., see ἀνδάνω
 ἔασσα Arc., Arg., Mess. = οὔσα. 163.8
 ἔβδεαῖος Epid. = ἔβδομαῖος. 114.7
 ἔβδεμήκοντα Delph., Heracl. = ἔβδομη-
 κοντα. 114.7
 ἔβδεμος Delph. = ἔβδομος. 48, 114.7
 ἔγγραφον Cret. = ἔγγραφον. 5
 ἐγρηληθῶντι Heracl., *to exclude prevent*.
 75, 151.2
 ἔγκτασις = ἔγκτησις. 49.5
 ἔγραμμαι Cret. = γέγραμμαι. 137
 ἔγρασφεν = ἔγραψεν. 87
 ἔγραπται Cret. = γέγραπται. 86.2, 137
 ἔδοκαεμ Thess., ἔδῶκαιν Delph. = ἔδω-
 καν. 138.5
 ἔδραμα Epid. = ἔδρα. Cf. the rare ἔδρα-
 σμα
 ἔθεν Epid. = οὐ gen. 3 pers. pron. 118.3
 εἰ W. Grk. = οὐ adv. 132.2
 εἰζός El. = εἰδός. 62.2
 εἰκ Arc. = εἰ. 134.2a
 εἰκατι Heracl. = εἰκοσι. 116
 εἰκοιστος Lesb. = εἰκοστός. 116 with *a*
 εἰλω, εἰλέω. 75
 εἰμάτιον = ἱμάτιον. App. 11
 εἰματισμός = ἱματισμός. See preceding
 εἴμειν Rhod. = εἶναι. 163.7
 εἴμεν = εἶναι. 163.7
 εἴν Eub. = εἶναι. 160
 εἵνατος Ion. = ἔνατος. 54
 εἵνεκα Ion. = ἔνεκα. 54
 εἵνιξαν Boeot. = ἤνεγκαν. 144 a
 εἵπ- (Cret. *λείποντι* etc.) = εἵπ-. 52
 εἰρήται Ion. = εἰρέαται. 43, 139.2
 εἴσχημαι = ἔσχημαι. No. 19.14, note
 ῥεκαδάμος Boeot. 30, 46, 52 b
 ῥεκαθθα Cret. = ἐκούσα. 163.8 a
 ῥεκαστος, ἔκαστος. 52 b
 ἑκατέρω Coan, adv. *on each side of*.
 132.7 a
 ῥεκέδαμος Thess. 46, 52 b
 ἑκεχηρία = ἑκεχειρία. 25 b
 ῥερόντας Locr. = ἐκόντας. 52

- ἡκοτόν Arc. = *ἐκατόν*. 6, 116*a*, 117
 ἔκπετῶντι Heracl. = *ἐκπέσῶσι*. Heracl.
 Tab.I.120, note
 ἔκτεισις, not *ἐκτισις*. 28*a* with App.
 ἔλαμι = *ἐλάω*, *ἐλαύνω*. 162.4
 ἔλεξε = *εἶπε*. So regularly in Boeotian
 and Thessalian decrees, where Attic
 and most dialects have *εἶπε*. Some-
 times also in decrees of Oropus
 ἐλέσται Locr. = *ἐλέσθαι*. 85.1
 ἐλέστειν Thess. = *ἐλέσθαι*. 85.1, 156
 Ἐλευθενναῖος Cret. = Ἐλευθενναῖος. 86.5
 Ἐλευθύνια Lac. = Ἐλευσίνια. 20, 59.1
 ἐλουθερός Cret. = *ἐλευθερός*. 33*a*
 ἐμέθεν Dor. = *ἐμοῦ*. 118.3
 ἐμέος Dor. = *ἐμοῦ*. 118.3
 ἐμετρώμες Heracl. = *ἐμετροῦμεν*. 9.6,
 42.5*b*
 ἐμίν W. Grk. = *ἐμολ*. 118.4
 ἔμμεν Thess. = *εἶναι*. 163.7
 ἔμμεναι Lesb. = *εἶναι*. 154.2, 163.7
 ἔμμι Lesb., ἐμμί Thess. = *εἶμι*. 76
 ἔμπαν Dor. = *ἐμπης*. 133.6
 ἔμπασις Coreyr., Meg. = *ἐγκτησις*. 49.5
 ἐμπάω El., see *ἐπεντάω*
 ἐμπροσθα Heracl. = *ἐμπροσθεν*. 133.1
 ἐμφανίσσω Thess. = *ἐμφανίζω*. 84*a*
 ἐν = *eis*. 135.4
 ? ἔναγος Delph., *ceremony for the dead*.
 Cf. *ἐναγίζω*. No. 51C38, note
 ἡενατός Delph., Ther. = *ἐνατός*. 58*c*,
 114.9
 ἐνδεδικότα Heracl. = *ἐμβεβιωκότα alive*.
 68.1
 ἐνδειγνύμενος Ther. = *ἐνδεικνύμενος*. 66
 ἐνδέρω Coan, see no. 101.38, note
 ἐνδεύω Lesb. = *ἐνδέω want*. 35
 ἐνδικάζομαι, Arc. *ἰνδικάζομαι* (10), *be*
subjected to suit. No. 18.34, note
 ἔνδικος Cret., *ἰνδικος* Arc. (10) = *ὑπόδι-*
κος, ἐπίδικος, but used impersonally
 with dative of the person who is *lia-*
ble to suit. No. 18.34, note
 ἔνδοθεν Att.-Ion., Cret., *within*. 133.
 1,4
 ἐνδοθῆδιος Cret., *belonging within*. 165.2
 ἔνδοι Lesb., Epid., Syrac., *within*.
 133.4
 ἔνδορα Coan, see no. 101.48, note
 ἐνδός Cret., Delph., Syrac., *within*.
 133.4
 ἐνδόσε Ceos = *εἶσω*. 133.4
 ἐνδοσθῆδια Epid., *entrails*. 165.2
 ἔνδυς Delph., *within*. 132.4, 133.4
 ἔνδω Delph., *within*. 132.7*a*, 133.4
 ἐνενηχθεῖ Boeot. = *εἰσενεχχθῆναι*. 144*a*,
 151.2, no. 43.49, note
 ἐνετέρια Locr., *taxes of admission* (to
 citizenship). From *ἐνίημι*, like Att.
εἰσιτήρια from *εἰσεμι*
 ἐνεφανίσσων Thess. = *ἐνεφάνιζον*. 84*a*,
 138.5
 ἐνῆβόηαις Lac. from *ἐνηβάω*. 41.2, 59.1
 ἐνθαῦθα Att. (inscr.) = *ἐνταῦθα*. 65
 ἐνθαῦτα Ion. = *ἐνταῦθα*. 65
 ἐνθεῖν Arc., Dor. = *ἐλθεῖν*. 72
 ἔνθινος Cret. = *ἐνθεος*. 164.9
 ἔνθω Boeot. = *ἔστων*. 139.2, 163.6
 ἐνιαύτιος Coan, Delph. = *ἐνιαύσιος*. 61.3
 ἐνιαυτός (1) *end of the year, anniversary*,
 (2) *year*. For the former and more
 original meaning, which the word
 sometimes has in Homer, cf. Delph.
 no. 51C47, Cret. Law-Code I.35, IV.4
 ἐνκοιῶται Cret., sc. *δαρκναί, money given*
as security. Cf. Hesych. *κοῖον ἐνέχυ-*
ρον, κοιάζειν ἐνεχυράζει. Deriv. of
κείμεναι
 ἡεννέα Heracl. = *ἐννέα*. 58*c*, 114.9
 ἔννεκα Lesb. = *ἐννεκα*. 54*b*
 ἐννή Delph. = *ἐννέα*. 42.2, with App.,
 114.9
 ἔνοτος Lesb. = *ἐνατος*. 6, 114.9, 116.9
 ἐνπῶι El., see *ἐπεμπάω*
 ἔνς Cret. = *εἰς*. 114.1
 ἐν τάν Boeot., *until*. 136.1, no. 43.49,
 note
 ἔντασις Thess. = *ἐγκτησις*. 49.5
 ἔντασιν Heracl. = *οὔσιν*. 107.3
 ἐνταῦτα El. = *ἐνταῦθα*. 65
 ἔντε Locr., ἡέντε Delph. = *ἔστε, ἔως*.
 58*c*, 132.9*a*, 135.4
 ἔντες Dor. = *δντες*. 163.8
 ἐντί W. Grk. = *εἰσι*. 163.2
 ἔντιμος Locr., *in office*. Cf. Plat. Rep.
 528*c*
 ἐντόθα Orop. = *ἐνταῦθα*. 34*a*, 65
 ἐντοῦθα Cumae = *ἐνταῦθα*. 65, 124. *ἐν-*
τόθα Orop., 34*a*
 ἐντοφήη Delph. = *ἐντάφια, funeral*
rites. Cf. Hesych. *ταφήη ἐντάφια,*
eis ταφὴν ἐνθέντα ἱμάτια. 6
 ἔντω = *ἔστων*. 163.6
 Ἐννυμακρτίδας Lac. = Ὀνυμα-. No. 66.
 35, note
 ἐνυφαίνω Cret. (*ἐννύπναι*), *weave within*
 (the house)
 ἐξ = *ἐξ*. 50*b*, 52*b*, 114.6
 ἐξαγρέω El. = *ἐξαίρεω*. See *ἀγρέω*
 ἐξάν Coan, Rhod., Ther. = *ἐξῆς*. 133.6

ἐξαρχιδιος Cret. 165.2
 ἔξει Lac. = ἔξω. 133.5
 ἐξηκοιστος Lesb. = ἐξηκοστός. 116
 ἐξανακά(δ)δεν Thess. = ἐξαναγκάζειν. 69.3, 84, 89.1
 ἔξοι Cret., Syrac. = ἔξω. 133.5
 ἐξόμενον Thess. ἐξάμνον. 6
 ἐξ ὀρύξει Cyp., expropriate. Probably from an ἐξορύσσω used in a figurative sense (cf. Eng. root out). But many assume ἐξορύξω as a by-form of ἐξορ(φ)ίζω
 ἔξος Dor., Delph. = ἔξω. 133.5
 ῥέος Locr. = εἰαυτοῦ. 118.3
 ἐπ' Thess., Boeot. = ἐπί. 95
 ἐπαβολά Cret., share. 167 a
 ἐπάκοε Lac., dual of ἐπάκοος. No. 67, note
 ἐπάνακον = ἐπάναγκες. 69.3
 ἐπανιτάω El., return. Cf. ἱτητέον = ἱτέον, and Hesych. εἰτακεῖν ἐληλυθέναι
 ἐπάνχιστος Locr., next of kin. See ἄ(σ)ιστα
 ἐπαργμα Thera = ἄπαργμα offering. Cf. Att. (inser.) ἐπαρχή beside ἀπαρχή
 ἐπειδέ Meg. = ἐπειδή. 93
 ἐπειτε Ion. = ἐπειτα. 132.9
 ἐπέλαμι = ἐπελαίνω. 162.4. Coan ἐπελάντω drive up, but Heracl. ἐπελάσθω and Arc. ἐπελασάσθων mean collect, enforce (fines). Cf. also Arg. ποτελάτῳ enforce, Ion. ἐνηλάσιον rental
 ἐπελευσεῖ (fut.), ἐπέλευσαν (aor.) Cret., bring. 162.9
 ἐπεμπάω El. (ἐπενπῶι, ἐπενπέτω) enforce or declare. Also ἐνπῶι from simplex ἐμπάω. Probably related to ἐμπάξω
 ἐπές Arc., just for. 136.10
 ἐπεστακοντα Thess. = ἐφεστηκῶτα. 58 b, 147.3
 ἔπετον Dor. etc. = ἔπεσον, aor. of πίπτω. See no. 74.120, note
 ἐπεχεῖ Delph. = ἐφεξῆς. 132.2
 ἐπε El. = ἐπελ
 ἐπηρειάζω = ἐπηρεάζω. This spelling with ει, as in no. 18.46 and also in papyri (ἐπηρειάσαντος, Berlin Aeg. Urk. II. 589.9), is the etymological one (cf. ἐπήρεια), while ἐπηρεάζω of our texts is like δωρεά beside δωρεά (31)
 ἐπί Boeot. = ἐπελ. 29
 ῥέπια Cyp. = ἔπεα. 9.3
 ἐπίαρων El. = *ἐφιερων sacred penalty
 ἐπιατές (πιατές) Locr., for the year. No. 55.35, note

ἐπιβάλλον Cret., short expression for ὦι ἐπιβάλλει. Sometimes = ὦι ἐπιβάλ-λει (τὰ χρήματα), i.e. heir-at-law; sometimes = ὦι ἐπιβάλλει (ὀπνίεν), i.e. groom-elect
 ἐπιδεῖ Boeot. = ἐπειδή. 29
 ἐπιδημέωνιν Eretr. = ἐπιδηώσιν. 60.3
 ἐπιδικατοί Lac. = οἱς ἐπιδικάζεται those to whom property is adjudged by law, heirs-at-law. For -ατός cf. θαυματός beside θαυμαστός
 ἐπιζημίωμα Heracl. = ἐπιζήμιον penalty
 ἐπιζύγιον Arc. = ὑποζύγιον
 ἐπιθειαν El. = ἐπιθεῖν. 12 a
 ἐπιθειανέ Arc. = ἐπιθειγάνη. 62.3
 ἐπικαταβάλλω Heracl. = ἐπιβάλλω impose upon.
 ἐπικεταρχέω Aetol. No. 62.16, note
 ἐπικουκία Locr. = ἐποικία
 ἐπίρικοις Locr. = ἐποικοίς
 ἐπιοικοδομά Heracl., collective, used of the buildings belonging to the land. No. 74.150, note
 ἐπιπῆν Epid. = καταπάσσειν. Cf. Hesych. πῆ καὶ πῆν ἐπὶ τοῦ καταπάσσε καὶ καταπάσσειν
 ἐπιπηράω Cret. (ἐπιπεῖρεται) = πειράω
 ἐπιπόλαια χρήματα Cret., movable property. Cf. Harpocration ἐπιπλα τὴν οἶον ἐπιπόλαιον κτήσιν καὶ μετακομίζεσθαι δυναμένην
 ἐπιπρέγιστος Cret., the next oldest. See πρέγιστος
 ἐπισκεάζειν Coreyr. = ἐπισκευάζειν. 36
 ἐπισπένδω Cret., solemnly promise. Cf. Lat. spondeo. ἐπέσπενσε, 77.3
 ἐπιχύτας Arg. = ἐπίχυσσις beaker. No. 82
 ἐποίρεε Arg. 53, 59.2
 ἐποίρεσε Boeot. 53
 ἐποικία τὰ Heracl. farm buildings
 ἐποίσῃ Arc., aor. subj. to fut. οἶσω. No. 17.21, note
 ῥέπος = ἔπος. 52
 ἔπασις Boeot. = ἔγκησις. 49.5, 69.4
 ηεπάκιν Lac. = ἐπάκεις. 133.6
 ἐπῳμοταί Locr., jurors
 ῥέργον = ἔργον. 52
 ῥευταί Cret. = ζητηταί collectors. No. 113.132, note
 ῥεφρέμένα Arg. = εἰρημένα. 55
 ῥερέτασату Cyp., see ῥερέτω
 Ἐρμώνσσα Chian = -ασσα. Cf. 46
 ῥερότος Boeot., Thess. = ἑραρός. 5
 ῥέπω = εἰμι. Sometimes in tragedies, Theocr., etc., but also a regular

- prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
- ἔρρηγία Heracl. = ἔρρωγνία. 49.5, 146.4, 148
- ῥέρρω El. = ἔρρω = φεύγω. 52, 241
- ἔρσεναιτερος El. = ἄρρην. 49.2, 80, 165.1
- ἔρσην = ἄρρην. 49.2, 80
- Ἐρχομένος Arc., Boeot. = Ὀρχομένος. 46
- ἐς = ἐκ. 100
- ἔσγονος = ἔκγονος. 100
- ἐσδέλλω Arc. = ἐκβάλλω. 49.3, 68.1, 100
- ἐσδοκά Arc. = ἐκδοχή. Cf. 66, 100
- ἐσδοτήρης Arc. = *ἐκδοτήρης *those who give out the contracts*
- ἐσκηδεκάτη Boeot. = ἐκκαιδεκάτη. 100
- ἔσκλητος Sicil., title of a select official body. 100*a*, no. 100.2, note
- ἐσλαιῖνω Boeot., see λαιῖνω
- ῥεσπάριος Locr. = ἑσπέριος. 12, 52*c*
- ἑσπεράω Arc. = ἐκπεράω *transgress*
- ἑσπρεμνίττω Cret. = ἐκπρεμνίζω. 84, 86.6
- ἑς Boeot. = ἐξ. 100
- ἑσσα Lesb., Epid. = οὔσα. 163.8
- ἑσσομαι = ἑσομαι. 83
- ἑστε until. 132.9*a*, 135.4
- ἑστεις Arc. = ἔκτεισις. 28*a* with App.
- ἑστέλλα Lesb., Thess. = ἑστεῖλα. 79
- ἑταλον Lesb., ἑτελον Coan, *yearling*. Cf. Lat. *vitulus*. 49.3
- ἐτάξαι Thess. = ἑταξαν. 138.5
- ῥέτας El. = ἑτης *private citizen*
- ῥέτος El. = ἑτος. 52. Cret. ῥέτεθθι, 81*a*
- ἑτος = ἑτος. 58*c*
- ἑττε Boeot. = ἑστε. 86.4
- ἐνάμερος *d* Cret. = ἐορτή
- Εὐβάλης Lac. 36
- εὐεργετής Thess. = εὐεργετών. 78, 157
- εὐδε Lesb. εἶδε. 35*a*
- ῥεφυκονομειόντων Boeot. = ὤκονομηκότων. 146.1, 147.3
- ῥευμένας Cret. = ῥελμένας, *assembled*, to εἰλέω. 71, 75
- εὐνόα = εὐνόα. 31
- εὐῤῥῆτασату Cypr., see ῥῥῆτάω
- εὐσαβέοι El. = εὐσεβέοι. 12*a*
- εὐσχάμενος = εὐξάμενος. 87
- εὐτοῦ Thess. = εἰαυτῷ. 121.2, no. 28.16, note
- Εὐτρητις Boeot. = Εὐτρησις. 61.3
- εὐχολά Arc.-Cypr., *prayer* or *imprecation*. 191
- ἔφαβος pseudo-dial. = ἔφηβος. 280
- ἐφακείμαι Delph., *repair*. 58*c*
- ἐφάνγρηνθει Thess. = ἐφαιροῦνται, *κατηγοροῦνται*. 27, 58*c*, 139.2, 157, no. 28.41, note, see also ἀργέω
- ἐφέροντι Heracl., *shut in* (water by damming). Heracl. Tab. I.130ff., note
- ἐφθορκώς Arc. = ἐφθαρκώς. 5
- ἐφιορκέω = ἐπιορκέω. 58*c*
- ἐχεπάμων Locr., *heir*. 49.5*a*
- ἔχθος Delph., Locr., ἔχθω Epid., Delph., ἔχθωι Epid. = ἐκτός. 66, 133.3
- ἐψαφίττατο Boeot. = ἐψηφίστατο. 82, 142
- ἑωκα = εἰκα. 49.5, 146.4
- ζά Lesb. = διά. 19.1
- ζά Cypr. = γῆ. 62.4
- ζαμοργία El. *the body of demiurgi*. 44.4, 62.2
- ζαν Cypr., see no. 19.10, note
- ζέλλω Arc. = βάλλω. 68.3
- ζέρεθρον Arc. = βάραθρον. 68.3
- Ζήνα, Ζηνός, etc. 37.1, 112.1
- ζίκαια El., see δίκαια
- ζίφνιον El., see δίφνιος
- Ζόννυσος Lesb. = Διόνυσος. 19.1
- ζώω = ζῶ. 162.7
- ἦ Boeot. = αἰ. 134.1
- ἦ *whether*, ἦ Cypr. = εἰ. 132.6, 134.1 with *a*
- ἦ Cret. *where, when*. 132.6, 134.1*a*
- ἦγραμμαι Cret. = γέγραμμαι. 137
- ῥήμα Cret. = εἰμα. Gen. sg. ῥήμας. 112.5
- ἦμεν = εἶναι. 163.7
- ἦμην Cret. = εἶναι. 154.4, 163.7
- ἦμην 1 sg. imperf. mid. of εἰμι. 163.9
- ἦμι = εἰμι. 25, 163.1
- ἡμιδιδμνον Epid. = ἡμέδιδμνον. 88*a*, 89.4
- ἦμίνα Cret. *the half*. 164.9
- ἡμυρηναία Delph., fem. deriv. of following. 55*a*
- ἡμυρρήνιον Delph., probably *half-grown sheep*, i.e. such as are midway between lambs and full-grown sheep. 55*a*
- ἦμισος = ἦμισος. App. 61.6
- ἦμισος = ἦμισος. 61.6, 81*a*
- ἡμίλεια Epid. = ἡμύσεια in sense of ἡμύεκτον. 61.6, 164.9

ἡμιτεκτό Cret. = ἡμιάκτου. 61.6
 ἡμισυ = ἡμισυ. 20
 ἦν Ion. = ἔάν. 134.2b
 ἦν = ἦσαν. 163.4
 ἦναι Arc. = εἶναι. 154.1, 163.7
 ἦνατος Cret. = ἔνατος. 54, 114.9
 ἦνεια = ἦνεγκα. 49.1, 144a
 ἦνείχθησαν Ephes. App. 89.1, 144a
 ἦνικα = ἦνεγκα. 49.1, 144
 ἦνται Mess. = ἦσι. 151.1, 163.8
 ἦς Heracl. = εἰς. 114.1
 ἦς = ἦν. 163.3
 ἦστω El. = ἔστω. 163.5
 ἦται Delph. = ἦ. 151.1, 163.8
 ἦτω = ἔστω. 163.5
 ἦτῶν Coan = ἑαυτῶν. 121.2
 ἦχοι Orop. = ὅπου. 132.3
 ἦώς Ion. = ἔως. 41.4b

θάλαθθα Cret. = θάλαττα. 81a

θάλαττα. 81

θαρρέω El. = θαρσέω, θαρρέω, but in technical sense of *be secure, immune*.

So *tharpos* security, immunity. 80, no. 57.1, note

Θα(ρ)ρῆς Ther. 42.2, 80

Θε- Meg. etc. = Θεο-. 42.5d

θεαρός = θεωρός. 41.4

θέβμιον Locr., Elean = θέσμιον. 65, 164.4

θεμός Epid., Lac. = θεσμός. 65, 164.4

Θεσπιαί, Θεσπιεύς Boeot. = Θεσπιαί, Θεσπιεύς. 9.2a

Θεόχοτος Boeot., Thess. = Θεόδοτος. 165.2

θεομοιρία Coan = θεοῦ μοῖρα the part consecrated to the god

Θεόδοτος Thess. = Θεόδοτος. 60.4

θεορός, θευρός = θεωρός. 41.4a

θέρος = θάρσος. 49.2

θέστων Phoc. (Stiris) = θέσθων. 85

θηαυρός Arg. = θησανυρός. 59.2

θηλύτερος El. = θήλυς. 165.1

θιαωρία Boeot. = θεωρία. 44.4

θιγάνα Delph., lid, cover (?). Cf. Hesych. θλιγῶνος· κιβωτοῦ. See no. 51C 38 ff., note

θιθέμενος Cret. = τιθέμενος. 65

θίνος Cret. = θείος. 164.9

Οιόππαστος Boeot. 69.4

θιός = θεός. 9

Οιόφειστος Boeot. = *Θεόφειστος. 9.2a, 68.2

Θο- Meg. etc. = Θεο-. 42.5d

θοσσία Boeot. = θυσία. 24

θύρδα Arc. = θύραζε. 133.2

θύρωτον Epid. = *θύρωτρον. 70.3

θύσθεν Arc. = τυθηῖναι. 65, 155.2

θυφλός Cumae = τυφλός. 65

θύχα Cret. = τύχη. 65

θωάδδω El. (θῶ(δ)δοι) impose a fine. See following

θω(ι)άω impose a fine. Locr. θῶέστῳ, Att. θῶαν, Delph. θωέντων. 161.2. Cf. Att. θω(ι)ά, Ion. θωιή (37), Delph. θωιάσις

Ϝ Cypr. = ῥ. 93

Ϝa Lesb., Thess., Boeot. = Ϝα. 114.1 with App.

Ϝαθθα Cret. = οὔσα. 81a, 163.8

ιαρείάδδω Boeot., serve as priest. 84

ιαρές Cyren. = ιερείς. 111.3

ιαρο(μ)μνάμονες, see *ιερομνήμων*

ιαρός, ιαρός = ιερός. 13.1, 49.2, 58b

ιασσα = ιούσα. 163.8a

ιατήρ Cypr. = ιατρός. 56, 164.5

ιατρα τά Epid., perquisites for healing. 165.3

ιατρα Cret. = οὔσα. 81, 163.8

ιγγυος Arc. = ἑγγυος. 10

ιγκεχηρήκοι Arc., from ἑλχειρέω. 10, 25b

ιδδῖος Thess. = ἴδιος. 19.3, 58c

ιδέ Cypr., then, and. 134.6

ιδῖος = ἴδιος. 52

ιέρως Mil. = ιερεύς. 43, 111.5

ιέρηα = ἱερεία. 28b

ιέρηια Ion. 37.2

ιέρῃς Arc., ιερεῖς Cypr. = ιερεύς. 111.4

ιερητεύω = ιερατεύω. 167. ιερητεύκατι Phoc., 138.4

ιερπετεύω, ιαριπετεύω = ιερατεύω. 167

ιεροθυτέω Arc., Phoc., Rhod., etc., be *ιεροθύτης*. Arc. *ιεροθυτές*, 78, 157

ιεροθύτης (-as), official title. Sometimes applied to priestly attendants, sometimes to priestly officials of high rank, who were even, in some places, the eponymous officers

ιερομνήμων, -μνάμων, title of certain superior officials, primarily in charge of religious matters, *sacred commissioners, ministers of religion*, but in some states the chief magistrates. Arc. *ιερομνάμονσι*, 77.1a. Arg., Epid. *ιαρο(μ)μνάμονες*, 58b, 89.4

ιεροποιός, title of officials in charge of religious matters, sometimes regular magistrates, sometimes extraordinary commissioners

ἱερός, ἱερός. 58b

ἱερωτεύω = ἱερατεύω. 167

ἰθιάντες Cret. = ἰσπάντες. 81a

ἰθύς Ion., Boeot. = εὐθύς. As in lit.

Ion., so also inscriptional ἰθύς (Ephesus), ἰθυνα (Chios), though εὐθύς, εὐθύων also occur. Proper names in ἰθυ- are Ionic and Boeotian

ἱκάς = εἰκάς. 116. Ther. *ἡκάδι*, 58c

(*ἑ*)ἱκαστός Boeot. = εἰκοστός. 116 with a

(*ἑ*)ἱκατι = εἰκοσι. 52, 61.2, 116

ἱκατίδειος ὁ Heracl., name of a particular (twenty-foot) road

ἱκατίπιδος Heracl., *twenty feet wide*, used with ἀντομος

ἱκέτας Arg. = ἱκέτης. App. 58b

ἱκμαμένος Cypr., *stricken* (in battle), *hit*. Denom. from *ἱκμά. Cf. ἱκταρ *at one blow*, *at once*, Hesych. ἱκτέα *ἀκόντιον*, Lat. *icō*

ἱκοστός Thess. = εἰκοστός. 116 with App.

ἱκω = ἡκω. As in Hom. and lit. Dor., so also in Arc., Delph., Locr., Corinth., Epid., Lac. Cf. also Delian ἱκο[ν] = ἀνήκον, and Ion. (Paros) perf. part. τὰ παρικότα, *the past*

ἱλαος, ἱλεος, ἱλος (Lac. *ἡλέφος*) = ἱλεως. 49.5, 53, 58d

ἡλαξάστω Delph., from ἡλάσσομαι. 85.1

ἡλέφος Lac., see ἱλαος

ἡμάσσω El., probably *maltreat*, related to ἡμάς, ἡμάσσω

ἡν Arc.-Cypr. = ἔν. 10, 135.4

ἦν = οἶ dat. 3 pers. pron. 118.4

ἦν αὐτοῖ Cret. = εἰναυτῶ. 121.1

ἡνάγω Arc. = εἰσάγω. 10.

ἡναλίνω Cypr., *write upon*. 10. Cf. Hesych. ἀλίνειν· ἀλείφειν, and ἀλειπτήριον· γραφεῖον. Κύπριοι

ἡνδικάζομαι Arc., see ἡνδικάζομαι

ἡνδικος Arc., see ἡνδικος

ἡμεμφής, ἡμεμφος Arc., *blameworthy*, *impious*. 10

ἡμπασις Arc. = ἡμπασις. 10, 49.5

ἡνπολά Arc. = ἡμπολή. 10

ἡνφαίνω Arc. = μηνύω *inform* in legal sense. Cf. εἰσφαίνω Ath. 75a

ἡνφορβίω, ἡνφορβισμός Arc., *impose a pasture tax*, *the imposition of a pasture tax*. No. 17, note

ἰός Cret. = ἐκείνος. 114.1

ἰουῖω Boeot. = νιοῦ. 24

ἱππέδαμος Rhod. = ἱππῶδαμος. 167

ἱρεία Lesb. = ἱερεία *priestess*. 13.1

ἱρεὺς Lesb. = ἱερεὺς. 13.1

ἱρητεύω Lesb. = ἱερατεύω. 13.1, 167

ἱρος Lesb., ἱρός, ἱρός Ion. = ἱερός. 13.1, 76a

ἱρὸν Cypr. (ἱρῶν) *district*

ἱρίος, ἱρίσος, ἱρίος = ἱρος. 52, 54, 50b.

Lesb. ἱσοθέοισι, 54c

ἱστία, ἱστία = ἑστία. 11

ἱστιατόριον Rhod. = ἑστιατόριον *dining-hall*. Cf. Hesych. ἱστιατόρια· δειπνητήριον. 11

ἱστῶρ Boeot., *witness*. 52c

ἱττω Boeot. = ἱστω. 86.4

ἰών = ἑών. 9

ἰών Boeot. = ἐγών. 62.3, 118.2

κα W. Grk., Boeot. = κε, ἄν. 13.3, 134.2

κά = κατά. 95 with a

κά Arc.-Cypr. = καί. 97.2, 134.3

κα(δ)δαλέομαι El. = καταδηλέομαι *injure*, *violate*

κάδιξ, gen. κάδιχος, Heracl., Mess., a measure. Cf. Hesych. κάδιχον· ἡμεκτον, and Lac. κάδιχος *urn* (Plut. Lyc. 12)

καδίκωρ Lac. = καδίσκος. 86.3

καθεστάκατι Delph., 3 pl. perf. 138.4

κακριθέ Arc. = κατακριθῆ. 151.2

καλαῖς Epid., probably *hen*. From *καλαῖς to καλέω as Eng. *hen* to Lat. *canō*

καλλύ[σμα]τα Ceos, *sweepings*. Cf. Hesych. σάρματα· καλλύσματα

καλρός Boeot. = καλός. 54

κάρζα Lesb. = καρδία. 19.1

καρπῶ *offer*, especially a *burnt offering*, in late inscr. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. καρπωθέντα· τὰ ἐπὶ βωμοῦ καθαγισθέντα. — *καρπωμα*· *θύσια*. Coan καρπῶντι, 25a

κάρρων = κρείττων. 80, 113.1

καρταῖπος, pl. καρταῖποδα, Cret. *large cattle*, in contrast to πρόβατα used of sheep and goats. Cf. καρταῖπους *bull*, in Pindar. 49.2a

κατερός Ion., Cret. = κρατερός, in meaning often = *κύριος valid*. Cf. also Ion. ἀκρατὴς *invalid*, κρατεῖν *be valid*, Cret. κάρτων q.v. 49.2a

κάρτος = κράτος. 49.2a

κάρτων Cret. (κάρτονας) = κρείττων, in meaning = *κυριώτερος*, as κάρτονας *ἔμεν*, *shall prevail*, *be of greater*

- authority*. Cf. *καρτερός*. 49.2 a, 81, 113.1
- Καρυκῆϊ* Boeot. = *Κηρυκείου*. 53, 164.1
- κᾶς* Arc.-Cypr. = *καί*. 134.3
- κασίγνητος* Arc., Lesb. 191
- κᾶσιοι* Arc. = *-κόσιοι*. 116 a, 117.2
- κασσηρατόριν, καθθηρατόριν, καθθηρατόριον* Lac., *the hunt*, name of an athletic game. 64. Nos. 70-73, note. Nouns in *-is, -ιν*, for earlier *-ιος, -ιον*, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*
- κάτ* = *κατά*. 95
- κατ'* Cypr. = *καί*. 134.3
- καταγέλαμενος* Epid. 162.4
- καταγρέω* Lesb. = *καθαίρω* *convict, condemn*. See *ἀγρέω*
- καταδουλίτταστη* Boeot. = *-δουλίσασθαι*. Cf. 82, 85.1, 142
- καταφελμένον* Cret., *assembled, to κατείλω*. 75
- καταθένης* Cret. = *καταθῆς*. 78
- καταιφεί* Locr. 53
- κατάκλητος* Heracl., *summoned*. *κατάκλητος ἄλῖα* = Att. *σύγκλητος ἐκκλησία*
- καταλλάσσω* Arc., *intrans., act otherwise*
- καταλοβεύς* Epid. = **καταλαβεύς support*. 5
- καταλυμακόω* Heracl., *cover over with stones*. Cf. Hesych. *λύμακες πέτραι, -λυμακωθής*, 78
- κατάπερ* = *καθάπερ*. 57 a. Also for *κατάπερ*, cf. 95 a, 126
- κάταρρος* Arc. = *κατάρατος*. 54
- κατατίθημι* Cret., Mess. = *ὑποτίθημι mortgage*, mid. *take a mortgage*
- κατέβιαν* Cypr. = *κατέβειαν*. 138.5
- κατείρων* Lesb. = *καθιεροῦν*. 13.1, 155.3
- κατέροργον* Cypr., aor. of *κατείργω*. 5
- κατιαραῖω* El. (*κατιαραίων, κατιαραύσειε*) = *καθιερεύω* in form, but in meaning = *κατηγορεύω*. 12 a, 161.1, no. 57.2, note
- κατίγν[ειτος]*? Thess. = *κασίγνητος*. 191
- κάτιοι* W. Grk. = *-κόσιοι*. 61.2, 116 a, 117.2
- κατιστάμεν* Cret. 57 a
- κατοικέουνθι* Thess. = *κατοικῶσι*. 139.2, 159
- κατόπερ* Ion. beside *κατάπερ* = *καθάπερ*
- κατόρρεντερον* Arc., see *ἀρρέντερος*
- κατύ* Arc. = *κατά*. 22, 95
- καυχός* Cret. = *χαλκός*. 65, 71
- κε* Lesb., Thess., Cypr. = *άν*. 13.3, 134.2
- κεῖνος* = *ἐκεῖνος*. 125.1
- κέλεξ* Lac. = *κέλης*. 142 a
- κῆλυθος* Arc., *road*. 191
- κέντο* Dor. = *κέλτο*. 72
- κεραῖω* Delph. = *κεράννυμι*. 162.8, 229
- κέρναν* Lesb. = *κιρνάναι*. 18 a, 155.3
- κή* Boeot. = *καί*. 26
- κῆνος* = *ἐκεῖνος*. 25 with a, 125.1
- κέρευσις* Cret. = *χήρευσις divorce*
- κιθαλλεύω* Ion., *act as highwayman*
- κιθάλλης* Ion., *highwayman*. Used with *ληιστής* in no. 3 B 19, as in Democ. fr. 260 ed. Diels. Probably of Carian or Lycian origin
- κίς* Thess. = *τίς*. 68.4, 128, 131
- Κιτιτῆς* Eub. 81
- κίων ἄ* Thess., often used instead of *στάλλα* = *στήλη*
- κλαικτός* Argol., Mess. = *κλειστός*. 142 a
- κλαῖξ* Argol., Mess. = *κλεις*. 142 a
- κλᾶρος* Cret., *the body of κλαρώται or serfs attached to the estate*
- κλέας*, proper names in. 166.1
- κλεφς, -κλέης, -κλῆς*, proper names in. 108.1 a
- κλέρος* Phoc. 53
- Κλεύας* Thess. etc. 35 a
- κλίνη* Naples, Cumae, *tomb or niche in a tomb*
- κοθαρός* Heracl. etc. = *καθαρός*. 6
- κόθαρσις* El. = *κάθαρσις*. 6
- κοινάω, κοινανέω* = *κοινών, κοινωνέω*. 41.4
- κοινάω* Thess., Dor. = *κοινῶ*. 162.2
- κόμιστρα τά* Cret., *gifts*. 165.3
- κομιττάμενοι* Boeot. = *κομισάμενοι*. 142
- κόρρα* Arc. = *κόρη*. 54
- κορῖα* Cypr. = *καρδία*. 5, 19.1
- κοσμέω (-ω)* Cret., *be a member of the κόσμος*. See following. *κοσμόντες*, 42. 5 d
- κόσμος* Cret., *the body of chief magistrates* (collective; a single member was called *κοσμίων*, see preceding); later used of a single member of this body, with pl. *κόσμοι*
- κότερος* Ion. = *πότερος*. 68.4
- κοτυλέα* Coan = *κοτύλη*
- κούρη* Ion. = *κόρη*. 54
- κραμάσαι* Epid. = *κρεμάσαι*. 12 b

κρέννω Thess. = κρίνω. 18, 74

κρέτος = κράτος. 49.2

κρίνω Lesb. = κρίνω. 74. Aor. ἔκρινα, 77.1

κρέννω Lesb. = κτείνω. 74

κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. κτίζω, κτίσις

κτοινάτας Rhod., member of the κτοίνα.

κυκάν Epid. = κυκεών. 41.4

ζύφνης Chalcid. 22c, 24a

κυμερέναι Cypr. = κυβερνᾶν. 88, 157

κῦρρος Thess. = κύριος. 19.3

κώρα Cret. = κόρη. 25, 54

κῶς Ion. = πῶς. 68.4

Δᾱ- from Δᾱο-. 41.4, 45.3

λάβωσιν Chian = λάβωσιν. 77.3

λαβών Aegin. = λαβών. 76b

λαγαίω Cret. (λαγαίον), release; aor. λαγάσαι. 162.8

λάξομαι, λάξυμαι Ion., Meg., Boeot. (λάδδουσθη) = λαμβάνω

Δαππαίων Cret. 69.3

λᾱς, gen. Cret. λᾱό. 112.4

Δασαῖος Thess., Λαρσαῖος. No. 28.19, note

λατραι[όμενον], λατρείομενον El. = λατρευόμενον consecrated. 12a, 161.1

λαφυροπῶλιον Arc., plundering. No. 18.11, note

λειτορεύω Thess. = ιερατεύω. Cf. Hesych. λείτορες· ἱερεῖαι, and λητήρες· ἱεροὶ στεφανοφόροι. Ἀθαμᾶνες. Thess. εἰ = ηἰ (16, 38). Probably related to Att. λειτουργέω (39)

λειτωργός Boeot. = λειτουργός. 44.4

λείω, see λέω

λειῶλης Rhod., accursed. No. 93, note

λεκχοί Delph., dat. sg. of λεχώ. 63

λελάβηκα Arc., Ion., Epid. 137, 146.1 with App.

λέσχα Rhod., grave. No. 94, note

Λεσχαῖος Thess., epithet of Apollo. No. 26, note

Λεπτίναιος Thess. = Λεπτίναιος. 86.2

λεῦτον or λεῦτόν Arc., wittingly (?). No. 17.3, note

λέω, Cret. λείω = θέλω. Doric (Cret., Lac., Meg., Coreyr., Coan, also in Epicharmus and Theocritus) and Elean. Cret. λείω (but subj. λῆι), El. λελόταν, elsewhere only contracted forms as λῆι, λῶμες, λῶντι, etc.

-λαῖνω Boeot. = -λεαίνω, but in sense

(act.) canceling, giving a receipt for, (mid.) having canceled, taking a receipt for. Cpds. with ἀπύ, διά, ἐς

λίθιος Thess. = λίθινος. 164.6,9

λιμήν Thess. = ἀγορά market-place (Thess. ἀγορά = ἐκκλησία)

λιποτελέω Locr., leave taxes unpaid. Cf. λιποστρατία etc.

λιτσός Cret., insolvent (?). No. 113. 115, note

λοπίς Arg., some kind of shallow vessel. Cf. λοπάς and λεπίς

Λύττος Cret. = Λύκτος. 86.1

λωτήριον Heracl. = λουτήριον. 44.4

μά El. = μή. 15

μά Thess. = δέ. 134.4

μαῖтус Cret. = μάρτυς. 71a

μάν El. = μέν. 12a

μάντοι Epid. = μέντοι. 12b

μαστράα El., accounting, or body of μαστροί. Cf. Hesych. μαστραίαι· αἱ τῶν ἀρχόντων εὐθυναί. 12a, 31

μαστροί title of (1) officers with special function, (2) at Rhodes the highest officials of the state. Cf. nos. 95, 96

μασχάλα Heracl., hollow, marsh. βυβλίνα μασχάλα papyrus marsh

μέ Cret. = μή. 93

μέδιμνον Epid. 89.4

μέζων Arc., Ion. = μείζων. 113.1

μεθάμερα Epid. = μεθ' ἡμέραν. Adverb formed like ὑπερκέφαλα from ὑπέρ κεφαλάν

μέλ Boeot., Thess. = μή. 16

μειάλα[αν] Pamph. = μεγάλην. 62.3

μειννός, μεινός Thess. = μηνός. 77.1, 112.3

Μηέλιος Coreyr. 76b

μείς Ion., Coreyr., Meg. = μήν. 112.3

μεμισθώσονται Heracl. 146.3

Μέννει Boeot. = Μένης. 89.5, 108.2

Μενοκράτης Cret. = Μενεκράτης. 167

μέντον = μέντον. No. 28.33, note

μέρεια Heracl. = μερίς

μέρος Locr., real estate. No. 55.44, note
μεσέγγονος Boeot., adj. with a third party. Cf. μεσεγγνάω L.&S.

μεσόμνη Att. = μεσόδημη. 87

μέσποδι Thess., until. 132.9a

μέσσορος Heracl., intermediate boundary

μέστα Arc., Cret. until. 86.4, 132.9a

μεταφοικέω Locr. = μετοικέω. 53

μέτερος Lesb. = μέτριος. 19.2

μετριώμεναι Heracl. = μετριοῦμεναι. 42.
 5b
 μέττ̄ Cret., until. 86.4, 132.9a
 μέττος Boeot., Cret. = μέσος. 82
 μεύς El. = μήν. 112.3
 μηδαμεί Delph. = μηδαμοῦ. 132.2
 μηδεῖα Lesb. = μηδεμία. Cf. 114.1
 μηθελίς = μηδελίς. 66
 μῆννος Lesb. = μῆνός. 77.1, 112.3
 μῆς Heracl. = μήν. 112.3
 μικκιδδόμενος Lac. = μικιζόμενος, a term applied to Spartan boys in the third year of their public training. 84, nos. 70-73, note
 Μίντων Arg. = Μίλτων. 72
 Μίργος Eretr. = Μίργος. 60.4
 μιστός Cret. = μισθός. 85.1
 μναμμεῖον Thess. = μνημεῖον. 89.3
 Μνασσά Thess. = Μνασία. 19.3
 μοῖσα Lesb. = μουσα. 77.3
 μοιχέω Cret. (μοικίδν etc.) = Dor. μοιχάω = μοιχεύω. 161.2 with App.
 μούνος Ion. = μόνος. 54
 μυχός Heracl., storehouse, granary
 μῶα Lac. = μουσα. Cf. 59.1, 77.3
 μωλέω Cret. (μωλέν, μωλέν, etc.), contend (in law). So also Cret. ἀμφιμωλέω, ἀμφιμωλος, ἀντιμωλος, ἀπομωλέω, adv. ἀμωλεῖ. Cf. Hesych. μωλήσεται· μαχήσεται. Related to Hom. μῶλος contest. Cf. ἀγωνίζομαι as a law-term in Attic
 μῶσα = μουσα. 77.3
 ναεύω Cret., take refuge in a temple
 νακόρος, see νεωκόρος
 να(φ)ός = νεός. 41.4, 53, 54f
 ναποῖται, see νεωποῖτης
 ναῦος Lesb. = νεός. 35, 54f
 νεμνηνία Cret. = νεομηνία. No. 113.146, note
 νεότας Cret., an official body of young men, gen. νεότας, acc. νεότα. 88a
 νεωκόρος Ion., Delph. ναοκόρος, Delph., Epid., Coan νακόρος (41.4, 45.3), custodian of the temple, sacristan. In some places the office became one of considerable rank and honor
 νεωποῖτης Ion., Coan ναποῖται. 31, 41.4. Cf. also Ion. νεωποῖός, Boeot. ναποῖός. Title of officials in general charge of the affairs of the temple
 νικάahas, νικάαρ Lac. = νικάσας. 59.1, 60.2
 νιν = ξ. 118.5

νιουμεινία, νιυμεινίος Boeot. = νουμηνία, νουμήνιος. 42.5a
 νόμαιος Ion. = νόμιμος. 164.9
 νόμιος Locr. = νόμιμος. 164.9
 νόμος Heracl., a coin. Cf. Lat. nummus
 νοσσός Ion. νεοσσός. 42.5d
 νοστίττω El. = *νοστίζω, νοστέω. 84
 νυ Cypri., Boeot. 134.5
 νύναμαι Cret. = δύναμαι. 88
 νυττί Cret. = νυκτί. 86.1
 ξείνος Ion. = ξένος. 54
 Ξενφάρης Corcyra., El. 54
 ξέννος Lesb. = ξένος. 54b
 ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξενοδίκης is used by a late writer to translate the Latin praetor peregrinus
 ξύν = σύν. 135.7
 ξυνός Ion. = κοινός. 135.7
 ὁ = ό. 58a
 "Οαξος = Φάξος. 51a
 ὀβελός Boeot., ὀβελλός Thess. = ὀβολός. 49.3, 68.1, 89.2
 ὀγδοίης, ὀγδοιήκοντα. 31a
 ὀγδῶι Ion. = ὀγδοή. 44.2
 ὀγδῶκοντα Ion. = ὀγδοήκοντα. 44.2
 ὀδελός = ὀβολός. 49.3 with App., 68.1
 οἰγῶ Lesb. = οἴγω. 49.1
 ὄξος Cret. = ὄσος. 82
 ὀθθάκιν Creta. = ὀσάκις. 81a, 133.6
 φοι = οἱ dat. 3 pers. pron. 118.4
 φοικάτας = οἰκέτης. 167
 φοικεύς Cret. = οἰκέτης. 167
 φοῖκος = οἶκος. 52
 φοῖκῶ Delph. = οἰκόθεν. 132.7
 φοῖνος = οἶνος. 52
 οἶφος Cypri. = οἶος alone. 53, 191
 οἶπεν, οἶπης, see οἶφω
 οἶς Delph. = οἶ. 132.3
 οἰσονται Heracl. = οἰσονται. 58d
 οἶφω Cret. (οἶπεν, οἶπει), Ther. (οἶπης etc.), Lac. (Hesych.), have sexual intercourse
 ὄκα W.Gr.k. = ὄτε. 13.3, 132.9
 ὄκαι Lesb. = ὄπη. 68.4
 ὄκα for ὄκα κα = ὄταν. 132.9
 ὁκτακάτιοι Heracl. = ὁκτακόσιοι. 58c
 ὁκτάκιν Lac. = ὁκτάκις. 133.6
 ὁκτό Lesb. = οκτώ. 114.8
 ὁκτώ Ephes. App. 89.1
 ὁκτώ Heracl., Ther. = ὁκτώ. 58c, 114.8

ὀκτωκόσιοι Lesb. = ὀκτακόσιοι. 117.2
 ὀλλος = ὀλίγος. 62.3
 Ὀλυππίην = Ὀλυμπίην. 69.3
 ὀμολογᾷ, ὀμολογον τό, Boeot. = ὀμολογία
 ὀμονόντες Lesb. = ὀμονοῦντες. 44.4, 157
 ὄν Lesb., Thess., Cypr. = ἀνά. 6
 ὄνᾱλα, ὄνάλωμα Thess. = ἀνάλωμα. 164.9
 ὀνγράψειν Thess. = ἀναγράψαι. 27, 156
 ὄνε Thess. = ὅδε. 123
 ὀνεθείκαεν Thess. = ἀνέθηκαν. 138.5
 ὄνι Arc. = ὅδε. 123
 ὄνιουμα Boeot. = ὄνομα. 22b, 24
 ὄνιθα Cret. = ὄρνιθα. 86.5
 ὄνυ Arc.-Cypr. = ὅδε. 123
 ὄνυμα = ὄνομα. 22b
 ὄπαι = ὅπη. Cret. ὄπαι also final. 132.5, 8a
 ὄπει W.Grk. = ὅπου
 ὀπέρ Boeot. = ὑπέρ. 24
 ὀπέ Cret., where, when, Lac. ὁπέ us. 132.6
 ὀπι Cypr. in ὀπι σις = ὅστις? 131, no. 19.29, note
 ὀπιδδόμενος Lac. = ὀπιζόμενος. 84
 Ὀπύντι, Ὀποντίους, Ὀποντίον Locr. = Ὀπούντι, Ὀποντίους, etc. 44.4, 45.4, 53, 58d
 ὀπόταρος El. = ὀπότερος. 12
 ὀπόττος Boeot., ὀπόττος Cret. = ὀπόσος. 82
 ὄππα Lesb. = ὅπη. 129.2, 132.5
 ὄππως Lesb. = ὅπως. 129.2
 ὀπτ(λος Dor. = ὀφθαλμός. Occurs in Epidaurian (-ίλος and -ίλλος, no. 92 passim), as Laconian in Plut.Lyc. 11, and in the writings of Archytas and Phintias. ὀπ-τ-ίλος (cf. ὀπ-τήρ etc.) like ναυ-τ-ίλος beside ναύ-της
 ὀπτό El. = ὀκτώ. 114.8
 ὄπυι Cret. = ὅποι. 132.4
 ὄπυς Rhod. = ὅποι. 132.4
 ὄπω Dor. (Cret. ὀπῶ, Lac. ὁπῶ) = ὀπόθεν. 132.7
 ὄπωρ Eretr., ὄπωρ El. = ὅπως. 60.1, 3, 97a
 ὀράτριος Cret. = *ῥήτριος? No. 112.13, note
 ὄρβος Coreyr. = ὄρος. 51
 ὀρκίζω = ὀρκώ. 162.1
 ὀρκιότερος Cret., having preference in the oath
 ὀρκῶμῳται Locr., jurors
 ὀρνίξ = ὄρνις. 142a

ὀρβος Coreyr., ὄρος Heracl. = ὄρος. 54, 58d
 ὀρτή Ion. = ἑορτή. 42.5d
 ὀρύξε Cypr., see ἐξ ὀρύξε
 ὀρφανοδικασταί Cret. (ὀρπανοδικασταί), officers appointed to look after the affairs of orphans or minors. Cf. Att. ὀρφανοφύλακες
 ὄς Cret. = ὅς. 120.2, 121.1
 ὄσια Arc., Locr. = ὅσια. 58d
 ὄτα Lesb. = ὅτε. 13.3, 132.9
 ὄτειος Cret. = ὀποίος, ὅστις. 68.1, 130
 ὄτερος Cret. = ὀποτερος. 127
 ὄτι Locr. = ὅτι. 129.2a
 ὄτιμι Cret. = ὅτινι. 128, 129.2
 ὄττι, ὄττινι Lesb. = ὅτι etc. 129.2
 ὄττος Cret. = ὅσος. 82
 οὐδέξ Lac. = οὐδέξ. 114.1
 οὐθαμεί Epid. = οὐδαμου. 132.2
 οὐθείς = οὐδέξ. 66
 οὐλομέ[ριον]? Coan, barley measure. Cf. Hesych. οὐλοχόιον· ἀγγεῖον εἰς ὃ αἱ οὐλαὶ ἐμβάλλονται πρὸς ἀπαρχὰς τῶν θυσιῶν
 οὐλος Ion. = ὄλος. 54
 οὔρειον, ᾠρειον Cret., guard-house. From οὔρος watcher, like Att. φρούριον from φρουρός
 οὔρεύω Cret., watch
 οὔρος Ion. = ὄρος. 54
 οὔτο, οὔτα, etc. Boeot. = τοὔτο, ταὔτα, etc. 124
 ὀφείλω in aorist and perfect, be condemned to pay, be adjudged guilty. So Arc. aor. infin. ὀφλέν, perf. [φο]-φλέασι, [φο]φλέοι, φοφλέοσι. 52a, 138.4, 146.1
 ὀφρύς Arg., ramp. No. 82. Cf. L.&S. s.v. II

παῖ, παι = πῆ, πη. 132.5
 πατρίν Eretr. = πατρίν. 60.3
 παῖς = υἱός, or, sometimes, θυγάτηρ. Frequent in Lesbian and Cyprian, occasionally elsewhere
 παῖσα Lesb. = πᾶσα. 77.3
 πᾶμα = κτήμα. 49.5a, 69.4
 παματοφαγέομαι Locr. = δημοσιεύομαι. 49.5a
 παμωχέω Heracl., possess. Cf. Hesych. παμῶχος· ὁ κύριος. Ἰταλός, and παμωχίων· κεκτημένος. 41.2
 Παναγόρσιος Arc., name of a month
 πανάγορσις Arc. = πανήγυρις. 5, 49.2, 80a

πανάλωστοι Cret., *ungirded*? No. 113.
11, note

Πάναμος Thess. = Πάνημος, name of
a month

πάνσα Arc., Arg., Cret., Thess. =
πάσα. 77.3

παντῶι Heracl. = πάντῃ. 132.5

πανόνιος Cypr., *with all salable prod-
ucts* (cf. ὄνος). No. 19.9, note

πάρ El. = περί. 12, 95

πάρ = παρά. 95

παρά with acc. for dat. 136.2

παρμαξεύω Arc., *drive in a wagon off
(the highroad)*. Cf. ἐπαμαξεύω, καθα-
μαξεύω. No. 17.23, note

παραπροστάτας Agrig., *an adjunct προ-
στάτας* or presiding officer of the coun-
cil. Cf. παραπρυτάνεις in Teos

παρβάλλω Delph. = παραβαίνω *trans-
gress*

πάρδειγμα Epid. = παράδειγμα. 66

παρείαν Boeot. = παρήσαν. 138.5

παρείς Boeot. = παρήν. 163.3

παρετάζω Arc., *examine into* (cf. ἐξε-
τάζω), and so *approve*. παρετάξωνσι
(no. 19.29), 142. παρθεταξαμένος (no.
17.20), 173

παρίς Boeot. = παρήν. 16a

παρκα(θ)θέκα Lac. = παρακαταθήκη

Παρόχθεος, see Περόχθεος

Πασιάδαφο Gela. 105.2a

πάσχω El. = πάσχω. 66

πασσυνδιάζω Lesb., *assemble*. 96.2

πασσυνδίη Ion. = πανσυνδίη. 96.2

πάστας Cret., *owner*. 49.5a

πατάρα Locr. = πατέρα. 12

πάτρα Arc., Dor. = γένος *gens*. Ion.
πάτρη also, rarely, in this sense

πατριά Delph., Elean = γένος *gens*, as
in Hdt. 1.200

πατριόδοκος Cret. = ἐπικληρος *heiress*.
Law-Code VII.15, note (p. 270)

πέ Arc. = πεδά, μετά. 95, 135.5

πεδά = μετά. 135.5

Πεδαγέτινιος = Μετα-. 135.5

πεδάφοικοι Arg. = μέτοικοι. 53, 135.5

πεδίη Cypr. = πεδίον

πεδιόν Arg. = μετεών. 9.7, 135.5

πεῖ, πει W. Grk. = ποῦ, πού. 132.2

Πειλεστρωτίδας Boeot. 68.2

πέισαι Thess. = τείσαι. 68.2

πέισει Cypr. = τείσει. 68.1

πέλανός, originally a cake offered to
the gods, but also applied to an offer-
ing of money. So in no. 82, as in

some inscriptions of Delphi and
Amorgos

πέλεθρον = πλέθρον. 48

πέλεκυς (or πέλεκυ) Cypr., used of a
sum of money equal to 10 minae.
Cf. Hesych. ἡμιπέλεκκον . . . τὸ γὰρ
δεκάμουνον πέλεκυ καλεῖται παρὰ Παφί-
οις. Used elsewhere with other val-
ues; cf. Hesych. s.v. πέλεκυς

πελτοφόρας Boeot. = πελταστής

πέμπε Lesb., Thess. = πέντε. 68.2,
114.5

πενταητηρίς Heracl. = πενταετηρίς. 58c

πενταμαριτεύω Delph., *serve as πεντα-
μαρίτας*. 12, no. 51D16, note

πεντηκόντων Chian = gen. pl. of πεντή-
κοντα. 116

πεντορκία Locr., *quintuple oath, oath
sworn by five gods*. 58d

πέντος Cret., Amorg. = πέμπτος. 86.2,
114.5 with App.

πεπίσταιν Thess. = πεπεῖσθαι. 85.1,
156

πεποιόντεισσι Boeot. = πεποιηκόσι. 9.
2a, 146

πέποκα Lac. = πόποτε. 132.6,9

περ = περί. 95 with App.

περαιώω Cret., *set aside, repudiate* (the
purchase of a slave). Law-Code
VII.10, note

περιβολιβώ Rhod., *fasten round with
lead*. 88

περίδρομοι, officials at Mytilene, *clerks
of the court*

Περροθαρίαί Locr. 6, 95

πέροδος Delph. = περίοδος. 95

Περόχθεος, Παρόχθεος, Locr. or Aetol.
ethnicon. App. 12, 95

Πέρραμος Lesb. = Πρίαμος. 19.2

πέσσυρες Lesb. = τέτταρες. 68.2, 114.4

Πεταγέτινιος = Μετα-. 135.5

πέτευρον Orop. = στυλς *wooden tablet*.
Same word as πέταυρον *springboard*
and *perch for fowls*

Πετθαλός Thess. = Θεσσαλός. 65, 68.2,
81b

πετράμενον Boeot. = τετράμνον. Cf.
68.2

πέτρατος Boeot. = τέταρτος. 49.2a,
68.2, 114.4

πέτταρες, πετταράκοντα Boeot. = τέττα-
ρες, τετταράκοντα. 68.2, 114.4, 116

πεύθω Cret. (πεύθεν), *inform*. 162.9

πεφειράκοντες Thess. = τεθηρακότες. 68.
2, 147.3

πεφυτευκῆμεν Heracl. 147.2
 πῆλυι Lesb. = τῆλε. 68.2, 132.4
 πιθῶ Boeot. = πείθω. 162.3
 πίσιρες Hom. = τέτταρες. 11, 68.2
 πλάγος Heracl., *side*
 πλαθύοντα El. = πληθύνοντα. 15
 πλάν Dor. etc. = πλήν
 πλέες Lesb. = πλέονες. 113.2
 πλευριάς, -άδος Heracl. = πλευρά
 πλέθα ᾶ Locr. = πλῆθος *majority*
 πληθύς = πλῆθος, as in Homer. Cret.
the amount, Locr. *the majority*
 πλῆες Cret. = πλέες = πλέονες. 9.4, 42.
 3, 113.2
 πλῖνι Cret. = πλέον. 113.2, 132.4
 πλός Arc. = πλέον. 42.5d, 113.2
 ποεῖ, ποήσω, etc. = ποιεῖ etc. 31
 ποεχόμενον Cyp. = προσεχόμενον *adja-*
cent to. Cf. προσεχής. 59.4
 πόθικες Lac. = προσήκοντες. For stem
 πόθικ- to ποθίkw, cf. προῖξ, προῖκός
 ποθίkw Boeot. = προσήkw. Cf. ἴkw
 πόθοδος = πρόσσος. Cf. ποτί = πρόσ
 πόθοδωμα Boeot., Epir. = πρόσσος.
 164.9
 ποί Argol. etc. = πρόσ. 135.6b
 ποιένται Phoc. = ποιούνται. 158
 ποίενσι Arc. = ποιοῦσι. 77.3, 157
 ποιέw Arg., Boeot., El. = ποίεw. 53
 ποιήσασθαι El. = ποιήσασθαι. 59.3, 85.2
 ποιήται El. = ποιήσθαι. 59.3, 151.1
 ποικεφάλαιον Delph. = προσκεφάλαιον.
 Cf. ποί = πρόσ, 135.6b
 ποιόντων Delph. = ποιούντων. 42.5d
 Ποίτιος Cret. = Πύθιος. 63
 πόκα W.Gr.k., Boeot. = πότε. 13.3
 with App., 132.9
 πόκ κί Thess. = *στι*. 131
 πόλερ El. = πόλις. 18b
 πολινόμοι Heracl., title of municipal
 magistrates in charge of public build-
 ings, streets, etc., like the Roman
 aediles. Called ἀστυνόμοι at Athens,
 Rhodes, etc.
 πολιάτας Cret., Epid. = πολίτης. 167
 πολιάχος Lac. = πολιοῦχος. 167
 πόλις = δῆμος. Especially frequent in
 decrees of Phocis, Locris, Thessaly,
 and other parts of Northwest Greece,
 and notably in Crete, where it is al-
 most constant
 πόλις Lesb. nom. pl. 109.3
 πόλιςτος Heracl. = πλείςτος. 113.2.
hws πολίστων = ὡς πλείστων
 πολιτήα = πολιτεία. 28a

πόλλιος Thess. = πόλιος (πόλεως). 19.3
 πόνει, πόνιοι, etc. Cret., see φωνέw
 Ποιοιδάν, Ποιοίδαia Lac. = Ποσειδών,
 Ποσειδώνια. 41.4, 49.1, 59.1, 61.5
 ποππάν Cret. = πομπήν. 69.3
 πόρνοψ Boeot., Lesb. = πάρνοψ. 5
 πορτί Cret. = πρόσ. 61.4, 70.1
 πός Arc.-Cyp. = πρόσ. 61.4
 Ποσειδάν Lesb., Ποσειδάν late Dor. =
 Ποσειδών. 41.4, 49.1, 61.5
 Ποσειδών Ion. = Ποσειδών. 41.4, 49.1
 Ποσιδεῖος, Ion. Ποσιδήιος. 49.1
 Ποσιδάν Arc. = Ποσειδών. 41.4, 49.1,
 61.5
 πότη = ποτί, πρόσ. 95
 ποταποπιστάw Boeot. = προσαποτεισά-
 τω. 68.2
 Ποτειδά(φ)ων, Ποτειδάν = Ποσειδών. 41.
 4, 49.1, 53, 61.5
 Ποτειδών Thess. = Ποσειδών. 41.4c
 ποτειχεῖ Heracl. = προσεχώς. 132.2
 ποτελάτo Arg. *enforce*. See ἐπέλαμι.
 162.4
 ποτί = πρόσ. 61.4, 135.6
 Ποτίδαιον Carpath. 49.1
 ποτικλαίw Heracl., *be close to, adja-*
cent to. 142a
 ποτισκάπτω Heracl. = *προσσκάπτω *dig*
up to, heap earth upon
 Ποτοιδάνι Lesb.(?). 49.1
 ππάματα Boeot. = πάματα. 69.4
 πράδω Cret. = πράττω. 84a
 πρασσόντασι Heracl. 107.3
 πρᾶτος W.Gr.k., Boeot. = πρῶτος. 114.1
 πρέιγus, πρειγευτάς, πρεγγευτάς, πρέ-
 γων, πρέιγιστος Cret. = πρέσβus, πρεσ-
 βευτής, πρεσβύτερος, πρεσβύτατος. 68.
 1, 86.3 with a
 πρέιν Cret. = πρίν. 86.3a
 πρεισβεία Thess. = πρεσβεία. 86.3a
 πρήγιστος Cret., πρηγιστεύw Coan. 86.3
 πρήξουσιν Chian = πρήξωσιν. 77.3, 150
 πρήσσω Ion. = πράττω. Cf. 8, 81
 πρήττω Eub. = πράττω. 81
 πρήχμα Chian = πρήγμα, πράγμα. 66
 πρίw Heracl. = πρίw. 162.3
 πρισγείες Boeot. = πρέσβεις. 68.1, 86.3
 προαγορέw Agrig., *be προάγορος*, presid-
 ing officer of the ἀλια
 προαγρημένw Lesb. = προαιρουμένw.
 89.3, 157a. See ἀγρέw
 προάνγρεσις Thess. = προαίρεσις. See
 ἀγρέw
 προβεπάτας Lac. = προειπάσας. 51,
 59.1

πρόθθα Cret. = πρόσθεν. 133.1
 προξενιοῦν Thess. = προξενιῶν. 19.3, 41.4c
 πρόξενος Coreyr. = πρόξενος. 54
 πρόξηνος Cret. = πρόξενος. 54
 πρόσθα Dor. = πρόσθεν. 133.1
 προσθαγενής Arc. (προσθαγενής) of prior date. Cf. ἐπιγενής, μεταγενής, etc. 133.1, no. 16.30 ff., note
 προσθίδιος (προστιζίδιον) El. 165.2
 προσμέτρεις Lesb. = προσμετρέων. Cf. 78, 157
 πρόστα Delph. = πρόσθεν. 85.1, 133.1
 προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) προστάται = Att. πρόταται. So in Cos, Calymna, Chidus, etc.
 [προστ(ι)θησ[θον] Lesb. = προστιθέσθων. 157a
 προσφάγιον Ceos = πρόσφαγμα sacrifice
 πρύτανις Lesb. (rarely Att.) = πρύτανις. The more usual prefix προ- replaces here the related but uncommon πρυ-.
 προτερεία Heracl. = προτεραιά the day before
 προτηνί Boeot., formerly. 123, 133.1
 πρυτανήμιον = πρυτανεῖον. 164.1
 πρωγγυεύω Heracl., be surety
 πρῶγγυος Heracl. = *πρόεγγυος surety. 44.4
 πτόλεμος = πόλεμος. 67
 πτόλις Cypr. etc. = πόλις. 67
 πύας ὁ Boeot. = ποία. 30
 Πύρρος, Πυρρέας, Πυρφαλίδον = Πύρρος etc. 54c
 πῦς Dor. = ποῦ. 132.4
 Πύτιος Cret. = Πύθιος. 63
 πῶ Dor. etc. = πόθεν. 132.7
 φράτρα El., see ῥήτρα
 φρέτα, φρετάω Cypr., see ῥήτρα
 ῥήτρα, originally speech or verbal agreement, but in dialects other than Attic-Ionic also used of a formal agreement, compact, decree, law. Cf. Heracl. κατὰ τὰς ῥήτρας καὶ κατὰ τὰν συνθήκαν according to the laws and the contract, Photius ῥήτραι Ταραντῖνοι δὲ νόμους καὶ οἶον ψήφισματα, and L. & S. v. II. So El. φράτρα compact, decree, Cypr. φρέτα compact, promise, φρετάω promise. 15, 55, 70.3
 ρηφαῖσι Coreyr. 53, 76b

ῥογός Heracl., granary. Cf. Hesych. ῥογοί· σιροὶ σιτικοί, σιτοβολῶνες, and Pollux IX.45 σιτοβόλια· ταῦτα δὲ ῥογὸς Σικελιδεῖται ὀνόμαζον
 ῥόφος Cypr. 53
 ῥόπτον Epid. = ῥόπτρον. 70.3
 σά Meg. = τίνα. 128
 σαδράπας = σατράπης. Still other variations in the transcription of the Persian word (χδab' arānū) are seen in ἐξαῤυραπεύοντος, ἐξαστραπεύοντος, ἐξαστράπης
 Σακρέτης Arc. 41.2
 Σαλαμόνα El. = Σαλμώνη. 48
 σαρμεύω Heracl., make mounds or pits (?). Cf. Hesych. σαρμός· σῶρος γῆς καὶ κάλλυσμα, but Etym. Mag. σάρμα· χάσμα
 Σαυγένεις, Σαυκράτεις Boeot. 41.2
 σελάνα Dor. etc., σελάννα Lesb. = σελήνη. 76
 Σελινόντι, Σελινόντιοι. 44.4
 σιός Lac. = θεός. 64
 σις Cypr., σις Arc. = τις. 68.3, 128
 σιταγέρται Heracl., receivers and inspectors of grain. So ἀγέρται οἱ ἀπὸ σιτωνίας at Tauromenium, σιτοφύλακες at Athens, Tauromenium, etc., σιτώναι at Athens, Delos, etc.
 σίτηριν Eretr. = σίτησιν. 60.3
 σκευάων El. = σκευέων. 12a
 σκευώ = σκευάζω. 162.3
 σποφδδάν Cret. = σπουδῆν. 32, 89.3
 σπυρός Coan, Epid., Syrac., Ther. = πυρός
 στάλα Dor. etc., στάλλα Lesb., Thess. = στήλη. 75
 σαρπτός Cret., a subdivision of the tribe. 49.2a
 στέγα Cret., house. Law-Code III.46, note
 στέγασσις Epid. = στέγαις. 164.3
 στέπτω Coan = στέφω. No. 101.23, note
 στεφανίζω = -δω. 162.1
 στεφάνοι Lesb. App. 159
 στεφανῶν = -δω. 159 with App.
 στεφών Ion., ridge. 165.4
 στοίχεις Lesb. = στοιχέων. 78, 157.1
 στονόφε(σ)σαν Coreyr. 164.2
 στορπά, στορπάος Arc. = ἀστραπή, ἀστραπαῖος. 5, 31
 στρόταγος Lesb. = στρατηγός. 5
 στροτεύομαι Boeot. = στρατεύομαι. 5
 στροτιώτας Boeot. = στρατιώτης. 5

στρότος Lesb., στροτός Boeot. = στρατός. 5

στροφά Delph., *turn of the road* (?). See no. 51 C 33, note

σύγγραφος Arc., Boeot., Argol. = συγγραφή *contract*

συγχαί Ion. 144

συλαίε El. 157 b

συνπιπισσω Delph., *invite to drink together*

συναρτύν Arg., *belong to the body of* ἀρτύναι. No. 78.2, note

συναρχοσάταε Phoc., *join in appointing magistrates*

συνδανυαφόροι Thess., *fellow δαφνηφόροι*. See δαύχνα

συνερέξοντι Heracl., *enclose, cut off* (the roads). Heracl. Tab. I. 130 ff., note

συνεσάδδω Cret. = συν-εκ-σάττω *assist in carrying off*. Cf. χρήματα ἐκσκευάζειν Strabo. 84 a

συνκλείς, -εῖτος Thess. = σύγκλητος ἐκκλησία. 164.9

συντέλεσθαι Cret. (Dreiros) = συνέσεσθαι. 163.10

σφάδδω Boeot., σφάζω Ion. = σφάττω. 84 a

σφεις Arc. = σφίσι. 119.4

σφηνόπους Ceos, *having wedge-shaped feet*

σφυχή = ψυχή. 87

σῶς, σω-, Σω-. 41.2

ταγά Thess., *time when there is a ταγός*, hence *time of war*. No. 33, note

ταγεύς Delph., Thess., *hold the office of ταγός*

ταγός, official title, Cypr., Delph., Thess. In Thessaly applied to (1) a military leader of the united Thes-salians appointed only in time of war (cf. no. 33, note), (2) city officials like the ἀρχοντες of many places. At Delphi, officials of the phratry of the Labyadae (no. 51)

ταί = αἱ. 122

ταί El. = τάδε. 122

ταῖς Lesb., El. = τὰς. 78

τάμνω = τέμνω. 49.4

τάμος Thess., *of the present time* (τὸ τῆ-μον the present one, no. 28.4). Cf. τῆ-μος to-day, Apoll. Rh. 4.252

τάνε Thess. = τάδε. 123

τανί Boeot. = τήνδε. 122

τάννυν Arc. = τήνδε. 123

τάνς = τὰς. 78

τάνυ Arc. = τάδε. 123

ταότα East Ion. = ταῦτα. 33

τὰς = τὰς. 78

ταυτᾶ Lac. = ταύτη thus. 132.5 a

ταῦται = αὐται. 124

ταυτῇ El. = ταύτη here. 132.6

ταύτων El. = τούτων. 124

τέθμιος Dor. = θέσμιος. 164.4

τεθμός Dor. = θεσμός. 164.4

τεῖδε W. Grk. = τῇδε here. 132.2

τειμά, τειμή = τιμή. 21

τέλω Arc. = τίνω. 162.12

τέκνα Loer. = τέχνη. 66

τελαμό(ν) Arg., *support*. No. 77, note

τελεστά El. official. Cf. τέλος *office*. 105.1 a

τέλεστρα τά Ion., Coan, *expenses of inauguration*

τελεσφορέντες Cyren. 157

τέλειος Coan = τέλειος. 43, 276

τέλομαι Cret. = ἔσομαι. 163.10

τέος Dor. = σοῦ. 118.3

τέός Dor., Lesb., τῖός Boeot. = σός. 120.2

τέρτος Lesb. = τρίτος. 18

τέρχνια (or τρέχυνια) Cypr., *shrubs, trees*. Cf. Hesych. τέρχνεα· φυτὰ νέα and τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα

τέσσαρες, τέσσερες. 54 e, 81, 114.4

τεσσερακόντων Chian, gen. pl. of τεσσεράκοντα. 116

τεταρτεῦς Coan, a measure, like ἐκτεῦς

τέταρτος, τέτρατος. 49.2 a, 114.4

τέτορες W. Grk. = τέτταρες. 54 e, 114.4.

Acc. pl., 107.4

τετράκιν Lac. = τετράκισ. 133.6

τετρώκοντα W. Grk. = τετταράκοντα. 116

τέτρωρον Heracl., *group of four bound-ary stones*. 41.2

τέδε El. = τῇδε here. 132.6

Τῆμοι Ion. 37

Τῆνα, Τῆνα Cret. = Ζῆνα. 84, 112.1

τηνεί = ἐκείνη there. 125.1, 132.2

τῆνος = ἐκείνος. 125.1

τίθηντι Mess. = τιθῶσι. 151.1

τίμαι Lesb. App. 159

Τιμακλῆς, Τιμακράτης, Τιμᾶναξ = Τιμοκλῆς etc. 167

τίν Dor. = σοί. 118.4

τίνω, fut. τελω, aor. ἔτεισα (not τίσω, ἔτισα) in Attic and elsewhere, 28 a. πελσω, ἔπεισα, 68.1, 2. Arc. pres. τελω, 162.12

τιούχα Boeot. = *τύχη*. 24
 τῖρ El. = *τις*. 60.1
 Τλασίαιο Corcyr. 105.2a
 τνατός Cret. = *θνητός*. 66
 τόζ Rhod. = *τόδε*. 62.2
 τοί = *οἱ*. 122
 τοῖ El. = *τόδε*. 122
 τοί Boeot. = *οἷδε*. 122
 τοῖνεος Thess. = *τοῦδε*. 123
 τοινί Arc. = *τῶδε*. 123
 τόκα W. Grk. = *τότε*. 13.3, 132.9
 τόκιος or τόκιον Delph. = *τόκος* interest
 τόνε Thess. = *τόδε*. 123
 τόνς = *τούς*. 78
 τός = *τούς*. 78
 τόσνυν Arc. = *τούσδε*. 123
 τότο = *τοῦτο*. 34 a
 τοῦ Boeot. = *σύ*. 61.6
 τοῦννεουν Thess. = *τῶνδε*. 123
 τοῦτα Eub., Delph. = *ταῦτα*. 124
 τοῦτας Delph. = *ταύτας*. 124
 τουτεῖ W. Grk. = *ταύτη* here. 132.2
 τοῦτεῖ Eub. = *ταύτη*. 124
 τοῦτοι = *οὗτοι*. 124
 τουτῶ Dor., thence. 132.7
 τοφιῶν Heracl. = *ταφεῶν* burial-place.
 6, 165.4
 τρακάδι Thess. = *τριακάδι*. 19.4
 τράφη Amorg. = *τάφρη*. 70.2
 τράφος Heracl. = *τάφος*. 70.2
 τρέες Cret. = *τρεῖς*. 42.3
 τρέπεδδα = *τράπεζα*. 18, 84
 τρέω Arg. = *φεύγω* in technical sense.
 No. 78, note
 τρήs Ther. = *τρεῖς*. 25, 114.3
 τριάκοιστος Lesb. = *τριακοστός*. 116
 τριακοντάπεδος (sc. ὁδός) Heracl., a road
thirty feet wide
 τριηκόσιοι Ion. 117.2
 τρίνς Cret. = *τρεῖς*. 114.3
 τρικῶλιος Coan = *τρικῶλος*. ὀβελὸς τρι-
κῶλιος three-pronged fork
 τριπανάγορσις Arc. See *πανάγορσις*
 τρίς = *τρεῖς*. 114.3
 τρίτρα τά Cret., the threefold amount.
 165.3, Law-Code I.36, note (p. 262)
 πολλάρχοι Thess. (Phalanna), for *πο-*
τάρχοι. 67, 86.2. City officials (like
 the *ταγοί* of other Thessalian cities,
 also sometimes *ταγοί* at Phalanna).
 Cf. the *πολιτάρχαι* of Thessalonica
 (Acts 17.6) and other Macedonian
 towns (Ditt. Syll. 318)
 τῦ Dor. = *σύ*, *σέ*. 61.6, 118.2, 5
 τῦ, τῦs Boeot. = *τοί*, *τοῖς*. 30

τυτ Boeot. = *τοῖδε*. 122
 τυτδε Lesb. = *τῇδε* here. 132.4
 τύμος Corcyr. = *τύμβος*. No. 89, note
 τυρεία Heracl., *cheese-press*
 τωνί Arc. = *τοῦδε*
 τῶς = *τούς*. 78
 ὕ Cypr. = *ἐπί*. 135.8
 ὕφαῖς Cypr., *forever*. 133.6
 ὕβρεστας Thess. = *ὑβρίστας*. 18
 ὕδαρέστερον Lesb., *less pure*. Used with
κερνάν of mixing water and wine, and
 so applied also to the debasement of
 coinage. No. 21, note
 ὕδρια Locr. 58d
 ὕι Cret. = *οἶ*. 132.4
 ὕῖs Rhod. = *οἶ*. 132.4
 ὕῖς = *νῖός*. 112.2
 φυκία Boeot. = *οἰκία*. 30
 ηυλῶρόντος Thess., from ἑλωρέω *be ἑλω-*
ρός, the official in charge of the public
 forests (cf. Arist. Pol. 6.8.6). 41.4c,
 53, 157, 167
 ὕμέν late Cret. = *ὕμεῖς*. 119.2a
 ὕμές, ὕμέ = *ὕμεῖς*, *ὕμεας*. 119.2, 5
 ὕμες etc. Lesb. = *ὕμεῖς* etc. 119
 ὕμοῖς, ὕμολογία Lesb. = *ὁμοίως* etc.
 22 a
 ὕνέθεκε Cypr. = *ἀνέθηκε*. 22
 ὕνέθυσε Arc. = *ἀνέθηκε*. 22, no. 15, note
 ὕός, ὕς = *νῖός*, *νῖός*. 31
 ὕπ Thess. = *ὑπό*. 95
 ὕπά El., Lesb. = *ὑπό*. 135.3
 ὕπαρ Pamph. = *ὑπερ*. 12
 ὕπό El., Lac. = *ἐπί* with gen. in expres-
 sions of dating. App. 136.11
 ὕποδιασύρω Epid. = *διασύρω* *ridicule*
 ὕπόθεμα = *ὑποθήκη* *security*. No. 109,
 note
 ὕπρὸ τῆs Thess., *just, previously*. 136.
 1, 10. No. 28.43, note
 ηυπύ Cumae = *ὑπό*. 22c
 ὕs Arg. = *οἶ*. 132.4
 ὕσταριν El. = *ὑστερον*. 12, 133.6
 ὕστερομεινία Thess., *οὔστερομεινία* Boe-
 ot., *the last day of the month*
 ὕστερος Arc. 58d
 ὕσωπος Ceos = *ῥσωπος*. Semitic loan-
 word, hence variation in spelling
 ὕχερος ἡ Cypr. = *ἐπίχειρον*. 25b, 135.8
 φαῖμι Lesb. = *φημι*. 47
 Φανατεύς, Φανοτεύς Delph. 46
 φάος. 41.2
 φαρθένος Arc. = *παρθένος*. 65

φάρξις Epid. = *φράξις. 49.2a
 φάρμα Epid. = φράγμα. 49.2a, 66
 φάρω Locr., El., Delph. = φέρω. 12
 πατρία = φρατρία. 70.3
 φαωτός Delph., *light-gray*. 31, no. 51
 C6, note
 φέρνα Epid. = φέρνη, but meaning *portion* (for the god)
 φερόσθo Epid. = φερέσθων. 140.3b
 Φετταλός Boeot. = Θεσσαλός. 68.2
 φεῶν Dodona = θεῶν. 68.5
 φήρ Lesb. = θήρ. 68.2
 φθέραι Arc. = φθείραι. 80
 φθέρρω Lesb. = φθείρω. 74
 φθήρω Arc. = φθείρω. 25, 74
 φίντατος Dor. = φίλτατος. 72
 Φίντων, Φιντίας = Φίλτων, Φιλτίας. 72
 φοινικία Ion. = γράμματα. Cf. Hdt.5.
 58. 164.1
 φονές Arc. = φονεύς. 111.4
 φράττω Boeot. = φράζω. App. 84a
 φρήταρχος Naples = φρατρίαρχος. 70.3
 φρίν Locr. = πρίν. 66
 φρονέi Cypr. = φρονέωσι. 59.4
 φροντίδω, φροντίττω Cret. = φροντίζω.
 84
 φυγαδείω El. = φυγαδεύω. 161.1. Aor.
 subj. φυγαδεύαντι, 151.1
 φύοντες Dodona = θύοντες. 68.5
 φωνέω Cret. (πῶνει etc.) *declare, bear*
witness. Cf. ἀποφωνέω
 χάλκιος Lesb. = χάλκεος. 164.6
 χάραδος Heracl. = χαράδρα *ravine*. Cf.
 Hom. χέραδος
 χαρίετταν Boeot. = χάρισσαν. 53,
 164.2

χείλιοι Ion. etc. = χίλιοι. 76, 117.3
 χέλλιοι Lesb., Thess. = χίλιοι. 76, 117.3
 χερρ- Lesb. = χερ-. 79
 χήλιοι Lac. = χίλιοι. 25, 76, 117.3
 χηρ- = χερ-. 25b, 79
 χίλιοι Att. 11 with App. 76, 117
 χραί(δ)ω El. = χρήζω. 84
 χραύζομαι Cypr. = following
 χραύομαι Cypr., *border on*. 191
 χρηῖδω Meg. = χρήζω. 84
 χρεῖσται El. = χρήσθαι. 85.1, 161.2a
 χρηίζω (or χρή(ι)ζω, 37) = θέλω, βούλο-
 μαι. Especially frequent in insular
 Doric
 χρύσιος Lesb. = χρύσεος. 164.6

ψάφιγμα, ψάφιμμα Cret. = ψήφισμα.
 142a
 ψαφίδω Boeot., Cret. = ψηφίζω. 84
 ψάφιξις Aetol., ψάφιξις Locr. = *ψη-
 φισις *act of voting*. Locr. ἐν ὑδρίαν τὰν
 ψάφιξις εἶμεν (no. 55.45) = Att. ψηφί-
 ζεσθαι ἐς ὑδρίαν. 89.1, 142a
 ψήφιζμα = ψήφισμα. 60.4

ὦ Dor. etc. = ὅθεν. 132.7
 ὠβά Lac. 51
 ὦν = οὖν. 25c
 ὠνέω Cret. (ὄνέν, ὠνίοι) = πωλέω. 162.9
 ὠραία Coan, *festivals celebrated at a fixed*
date. Cf. Hesych. ὠραία . . . τάσσεται
 . . . ἐπὶ τῶν καθ' ὥραν συντελουμένων
 ἱερῶν. — ὠραία ἡμέρα ἡ ἐορτή
 ὠρος Cret. = ὄρος. 54
 ὠς Boeot. = ὤς. 58a
 ὄτι Cret. = οὐτινος. 129.3
 ὠτῶ Lac. = αὐτοῦ. 33a

CHARTS AND MAP

The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart Ia is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acarnania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.

[illegible]

CHART Ia

Attic

Ionic

Arcadian

Cyprian

Lesbian

P. Thessalian P.
Th. Th.

Boeotian

Phocian

Locrian

Elean

Laconian

Heracleian

Megarian

Corinthian

Argolic

Rhodian

Coan

Theran

Cretan

Attic
Ionic
E. C. W.
Arcadian
Cyprian
Lesbian
Thessalian
P Th.
Boeotian
Phocian
Locrian
Elean
Laconian
Heracleian
Megarian
Corinthian
Argolic
Rhodian
Coan
Theran
Cretan

CHART II

	9	25	25	41.1	111	54	57	59	60	72	77.2	78	80	81	82	84	86.1	86.2	86.4	82
	∂, ∂'	$\eta = \text{sp. } \alpha$	$\omega = \text{sp. } \omega$	η from $\alpha + \epsilon$	$\beta \alpha \epsilon \lambda \eta \sigma \tau$	$\epsilon \eta \sigma \tau \zeta \eta \sigma \tau$	Palloels	Loss of intervoc. σ	Rhotacism	$\sigma \tau$ from $\lambda \tau$	$\pi \delta \sigma \epsilon \alpha$	$\tau \delta \sigma - \tau \delta \sigma \epsilon$	$\rho \rho \ \rho \sigma$	$\delta \alpha \lambda \alpha \tau \tau \alpha$	$\sigma \sigma \tau \sigma$	$\delta \delta = \zeta$	$\tau \tau \ \epsilon \tau$	$\tau \tau - \eta \tau$	$\tau \tau - \sigma \tau$	$\sigma \sigma \sigma \sigma$
Attic													+	+						
Ionic E. C. W.						ζ	τ		+				+	+						
Arcadian		+	-	ζ						ζ	+	+	-							
Cyprian	-	-	-		+		+	ζ				ζ								
Lesbian				ζ	+		+													+
Thessalian P Th.	ζ			ζ	+					+	+		ζ			+		+	+	
Boeotian	+		-	+	+								+	+	+	+			+	
Phocian				+									+							+
Locrian				+													ζ			
Elean		+	+	+	+		+	ζ	+				+			+				+
Laconian	+	+	+	+				+	+							+			+	
Heracleian	+	+	+	+						+										+
Megarian				+						+			+			ζ				
Corinthian				+						+										
Argolic	ζ	ζ	ζ	+				+		+	+									+
Rhodian		ζ	ζ	+	ζ	τ										ζ				
Coan		ζ	ζ	+	ζ	-						ζ								+
Theran		ζ	ζ	+		+						+	+							
Cretan	+	+	+	+		+	+				-	-		+	+	-	-	+	+	ζ

Attic	
Ionic	E. C. W.
Arcadian	
Cyprian	
Lesbian	
Thessalian	P. Th
Boeotian	
Phocian	
Locrian	
Elean	
Laconian	
Heracleean	
Megarian	
Corinthian	
Argolic	
Rhodian	
Coan	
Theran	
Cretan	

CHART III

[illegible]

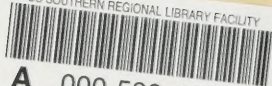




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